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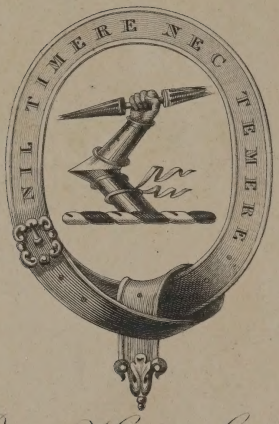

Boyce Harvey Combe.

R. H. Cowles
1853.

Drawn by F.S.Agate. Eng. by A.B.Durand.

George Jones.

AN

ORIGINAL HISTORY

OF

ANCIENT AMERICA.

Founded upon the

RUINS OF ANTIQUITY:

THE

Identity of the Aborigines

with the People of

TYRUS AND ISRAEL:

and the Introduction of Christianity by

THE APOSTLE St. THOMAS.

BY

GEORGE JONES, R.S.I: M.F.S.V; &c.

DEDICATED TO HIS GRACE

THE ARCHBISHOP OF CANTERBURY.

Published by Longman, Brown, Green & Longmans, London.
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1843.

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THE

HISTORY

OF

ANCIENT AMERICA,

ANTERIOR TO THE TIME OF COLUMBUS;

PROVING

THE IDENTITY OF THE ABORIGINES

WITH

THE TYRIANS AND ISRAELITES;

AND

THE INTRODUCTION OF CHRISTIANITY

INTO THE WESTERN HEMISPHERE

BY THE APOSTLE ST. THOMAS.

BY

GEORGE JONES, M.R.S.L., F.S.V.

THE TYRIAN ÆRA.

THIRD EDITION.

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1843.

C. WHITING, BEAUFORT HOUSE.

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Dedication.

TO

HIS GRACE

THE ARCHBISHOP OF CANTERBURY.

&c. &c. &c.

YOUR GRACE,

Upon the completion of the Tyrian Æra of this Work, I submitted the outline to an Illustrious Prince, whose urbanity and amiability are not the least of his high qualities claiming admiration; and in reference to my desire of Dedication, replied: "* * * * With respect to the request preferred, His Royal Highness thinks, — especially with reference to *the subject-matter* of the present historic Work, that it would be far better to select for the Dedication, *some Theologian of high rank in the Sacred Profession, and eminent for his Learning and Piety*, under whose auspices would more appropriately be placed, than

under his own, the Original History of Ancient America. * * *" The suggestion and description thus expressed by His Royal Highness—and from one in such an august station,—evidently contemplate The Primate.

The answer of Your Grace to my letter upon the subject,—my sense of obedience to the suggestion of His Royal Highness (who has honoured me as his visitor and guest)—and my own feelings of profound veneration for Your Grace ;—together with the importance of historically establishing the fulfilment of additional prophecies by ISAIAH,—the Introduction of Christianity into the Western Hemisphere by one of The Twelve Apostles—*in person* ;—the Founding of Ancient America more than three centuries previous to that Sacred event,—with the Identity of the Aborigines, and thus unfolding additional Truths of The Bible,—being of that Character to call forth attention from every part of the Globe, where Civilization is known, or the Divine Blessings of Religion are received and appreciated;—these considerations all assure me that in Dedicating to Your Grace the Original History of Ancient America, I but follow the dictates of an imperative duty ;—and shall cherish the hope that my literary labours upon this novel subject, will receive

the fostering protection of one, whose Life, Learning, and Piety, are alike conspicuous,—and who, by their triple power,—has been enabled to dare fearless comparisons with the past,—to continue blessings to the present,—and to create examples of faith and charity, that may be imitated, but cannot be excelled, by those of a future age.

With the fervent prayer that The Almighty Father may long preserve the life and faculties of Your Grace, that they may continue to cast their benevolent and protecting influence around the Divine Institution of Christianity;—I thus express my devotional duty,—

And remain, YOUR GRACE,

In Religious Filiality

Most faithfully,

GEORGE JONES.

London, June, 1843.

"FOR INQUIRE I PRAY THEE OF THE FORMER AGE, AND PREPARE THYSELF TO THE SEARCH OF THEIR FATHERS,—SHALL THEY NOT TEACH THEE, AND TELL THEE, AND UTTER WORDS OUT OF THEIR HEART?"

HOLY-WRIT.

INSCRIPTION OF THE FIRST VOLUME.

TO HIS MAJESTY

Frederick William the Fourth, King of Prussia.

&c. &c. &c. &c.

Your Majesty,

With feelings of enthusiasm, founded on the contemplation of a peaceful and a patriotic King, do I inscribe to Your Majesty, the first Volume of an effort to delineate the History of Ancient America.

If, in the following pages, Your Majesty should recognise Your own portraiture in that of Hiram the Great, it is such as truth and history have designed and coloured;—fawning flattery and false adulation have not added even a thought to embellish, where Patriotism has so nobly consolidated.

The Building of Solomon's Temple at Jerusalem, by Hiram of Tyrus, was not more generous, and liberal in Religious sentiments, than were your own,—

as Protestant King of Prussia,—in laying the corner-stone of the Catholic Cathedral of Cologne,—the fervent words at which ceremony, Time will hallow within his Archives: nor was your own branch of Christianity forgotten or neglected; for the Sacred City of Jerusalem previously recorded your Majesty's munificence in promulgating the Divine Faith of Salvation!

For the peace of Europe, and for the prosperity of Prussia,—for the advancement of Religious and Civil Liberty,—Education, Literature, the Arts and Sciences,—may the Disposer of Events prolong the life, and intellectual vigour of Your Majesty, to the utmost verge of venerable age; and when the monument shall enclose Your earthly remains, may Your subjects feel, that Your Royal Ancestor,—Frederick of Prussia,—was not the only Monarch of their father-land deserving the time-honoured, and historic surname of "The Great." I am flattered in the occasion which permits me to render this tributary offering,—

And to subscribe myself,

YOUR MAJESTY'S

Obedient and Obliged,

GEORGE JONES.

London, June, 1843.

THE

ORIGINAL HISTORY

OF

ANCIENT AMERICA.

PREFACE.

To the deep historic interest expressed by his Royal Highness the Duke of Cambridge, concerning the Aborigines of America, may be traced the production of this Work:—it led the Author originally to write the Israel-Indian Tragedy of "Tecumseh,"—illustrative of the patriotic race of the North, and which composition has received the honour of being dedicated to the Illustrious Prince by Special permission. The publication has been delayed only from the fact, that it would anticipate this branch of the present Work, and might consequently be injurious.

The investigations necessary for writing of North America, called into action the study and observation of years in relation to South America: and in contemplating the newly-discovered Ruined Cities and Temples upon that moiety of the Western Continent,

the very spirit of the Romance of Truth, seemed to find a voice in every Sculptured altar, column, stone, or pyramid: and when upon the enthusiastic pursuit of hidden knowledge, the sudden discovery of early Christianity and its Sacred Promulgator, were identified with the Western Hemisphere,—sanctioned as is the discovery by Holy-Writ,—History,—Tradition,—Customs,—and the oracular Sculptures of antiquity,—Language has no power to express the bounding feelings of the heart, when that original vision of the mind, became apparent, as the stern reality of historic truth.

Knowing from experience, that Works upon Antiquities, described in language cold as the marbles they illustrate, are not of deep interest to the general reader, the Author has, therefore, avoided the usual frigid style, and has consequently placed around them such fervent, and glowing words, as their novel characters have authorized and demanded. In delineating, also, the History of Tyrus, the chief events only are given; and being rendered, with the artistical pages,—*con amore*,—the Poetry of History,—and not its dry prosaic qualities will be received by the reader. This will be seen in the descriptions of the classic Remains,—Battles,—and Voyages,—and especially for instance, in resuscitating the Ruins of Rome, and in the celebrated

Tyrian Siege by Alexander of Macedon,—but in this style of writing (it is submitted) the Author has not lost sight of that high solemnity demanded by the Philosophy of History; without which, memorials of past ages, or of our Fathers, would be useless.

To give a list of works consulted during fifteen years in America, and more immediately for the last two years in England, while writing the Tyrian Æra, would be pedantic: but no Author, sacred or profane, from the first Lawgiver to the present time, having even a remote reference to the Western Hemisphere, has been knowingly omitted; yet being professedly an Original Work, the volume of the brain has been more largely extracted from, than any writer whose works are already before that Public,—to whose final judgment (upon its merits or demerits) the present Author submits the first History of Ancient America with all humility; but he will yield to none in the conscientious belief in the truth of the startling propositions, and the consequent historic conclusions: and that the reader may not imagine that any undue motive dictated to the writer the publication of this Work, the following extract from the Messrs. Longman's letter upon their own, and their Reader's investigation of this Volume will justify him. "* * * We have fully

considered the publication of your Work on America. It is undoubtedly a Work of great ingenuity and originality; and should it be considered that your conclusions are correct, it will be a work to confer on its Author a high rank in Literature. * * * We shall be happy to be your Publishers. * * * *"

The usual "Table of Contents" has been avoided, in order to prevent anticipation of the subject-matter and secrets of the History; but, at the same time, for after-reference, a copious Index has been placed at the end of the Volume.

THE AUTHOR.

London, June, 1843.

NOTICE

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London, June, 1843.

THE TYRIAN ÆRA.

ORIGINAL HISTORY OF ANCIENT AMERICA.

Book the First.

CHAPTER I.

Introduction from the Preface to the Author's Historical Work upon the Life of TECUMSEH—Name to be used for South or Central America—The Fundamental Error of the Historians of America—Essential Opposites in Character—Rules of Argument for illustrating the Theory—A sufficient Identity of the North to prove two Distinct People—The Aborigines wrongfully named "*Indians*" by COLUMBUS—The Cause of his Error and its Effects.

IN the prefatory remarks to the forthcoming work upon the chieftain, Tecumseh, the following language is used; and we avail ourselves of the privilege of extracting from our own storehouse, materials for the commencement of this new historical campaign.

The courteous reader in tracing the fate of Tecumseh, as depicted in the pages of his life, will not

fail to observe the strong analogy between the religious sentiments of the chief of the forest, and those of the ancient Hebrews. The language as uttered by Tecumseh is not written by the pen of fiction, merely to uphold a theory of the brain, but gathered from the archives of a people's history to support a theory of apparent truth. The present writer will not yield to any man in the firm belief, that the Aborigines of North America (*but North America only*) and the ancient Israelites are identical, unless controverted by the stern authority of superior historical deductions. We, therefore, have formed an original theory in reference to the natives of the North, and those of South and Central America, together with the newly-discovered ruined Cities in and around Guatamala ; and by that theory have separated *into* TWO *distinct races*, or people, the Aborigines of the Western Hemisphere.

" The lately recovered Ruins, Cities, and Temples in Central America, and of which no ancient record is to be found, have shattered the chain of acknowledged history to atoms ; and until that chain is again united by a firmly established theory,—Education herself must pause, ere she can with the wand of truth, point to her rising children the History of the World, or its inhabitants.

" Suspicion has asserted that *all* the natives of the continent of Columbus, might probably have been originally of Hebrew extraction ; the assertion has been made in doubt and trembling ; or writers have

been confounded by essential contrasts in the Religious customs of North and South America ; there were no analogies between them ; which circumstance should have compelled Historians to pursue another path of inquiry, and so attain a conclusive truth ; but they found a Gordian knot which they could not unravel, and assuming the impatient weapon of Alexander, they destroyed it. The Architecture, however, of the Ruins of Copan, Palenque, Uxmal, and their time-honoured associates, has furnished a "rosetta-stone," to aid the new translation of the hieroglyphical history of (now) *ancient* America; and if our theory is true, not only have the Israelites walked the land where the Sun bestows his last smile, but another nation (in which was retained the primitive language of the Diluvian world) previously trod that soil as Aborigines ; and beyond all this, if our thread of Ariadne lead us faithfully, if not, the ALMIGHTY FATHER who gave the thought will pardon its application ; yes, beyond all the bounding feelings leaping at events, at once classic and venerated, do we contemplate another branch of our theory ; for, if we do not write in error,—and our perfect faith assures us that we do not,—then the trembling hand which sought in doubt THE SAVIOUR'S wounds, has been outstretched in sacred oratory even in those southern wilds : the bold, yet conquered voice, which uttered in hallowed and confirmed faith, 'MY LORD AND MY GOD !' has given forth its missioned eloquence even in the Western Hemisphere, and there, the sainted ashes of that Apostle may yet repose !"

The preceding extract may be viewed as the exordium of an original history to follow ; wherein, "if we fail," it will be "the boldness of the *attempt*, and not the *deed* confounds us."

Taking as a basis for our illustration the rules of argument, we will first indentify one race, and then prove that the existence of another is not only apparent, but absolute. For the convenience of the general reader, the word "Mexican," until the true name is established, will be applied throughout the following pages to all Central and South America ;— for the word "south" may be confounded with that portion of the Republic of North America so denominated, and especially with the American reader. The fundamental error with all writers upon the Aborigines of America is, that they have viewed them *as one people.* Authors have, therefore, been confounded by the different customs and ceremonies of religion as practised in the two great divisions of the continent ; they have seen that the natives were, to a certain extent, in one part of the vast domain, idolaters, and not in the other ; that the North was essentially republican in every aspect of its political existence, while that of Mexican America was as essentially composed of kingdoms and empires, and governed by despotic monarchs, and that republics were interwoven with them ; that each man in the North was a warrior, and an equal, acknowledging no superior but their leader in time of battle, and should he fall in action, there was not a member of the

Tribe in which they politically lived, but could have taken his place, and filled it with similar courage and ability. In Mexican America they were not equal, but from the emperor they descended by degrees to the serf and slave ; in that country, stone and stuccoed Temples and Palaces were, and still continue to be found, erected with costly magnificence, and in which were jewelled idols, to which they bent the knee ; their rich dwellings were splendid mansions, adorned with sculptured and beaten gold, and graced with the works of art, and as a people, enjoying all the refined elegancies of life ;—but in the North their Temple was the azure canopy of Jehovah, adorned with its myriads of golden stars, and when beneath that sublime dome they bent the knee, it was to the Almighty God alone ! Their palaces were the gorgeous vistas of the forest ; the columns were the gigantic trees, each year increasing in their stateliness ; their shadowy and painted roofs were the far-spreading branches, and nature's tinted foliage ; their mansions were those of independent wanderers, even the simple tents of Israel ; and as for jewelled idols and figures of beaten gold,—they presented the diamonds of the human eye, radiant with intellectual beams, and glancing from the living emblem of the first and priceless image, placed in Eden's Garden by the Architect of the Universe !

Notwithstanding these essential opposites in character and policy to which may be added that of physiognomy, writers have glanced at them as one

race, sprung from the same branch of the human family, and without defining which ; and when they could not reconcile such apparently unaccountable distinctions and diversities, they have thrown upon the shoulders of the Mexican, the mantle of manly virtue belonging to the North ; and upon this race they have thrust the idolatrous vice and the festering robes of luxury justly claimed by the former people ; and by this easy manner of disposing of a question, have seemingly satisfied themselves that by blending the crimes of both, to the exclusion of the virtues of either, that they were all "*savages*," and no matter from whence they came. Thus have they formed their conclusions concerning fifty millions of human beings, although directly in opposition to evidences of fact, to deductions by relative reasoning, and to all Christian feeling, which alone should have rejected so cruel a decision, founded as it is, only on slight but careless investigation.

A sufficient identity of the Northern native is now required, in order to establish the national distinction between the Aborigines of the two Americas.

In all civilized countries when the *lex scripta* fails to develope, or protect the historical events and rights of a nation or of an individual, then the *lex* NON *scripta* is not only not rejected, but it is actually brought forward to establish and support the customs and privileges of a by-gone day. This traditionary evidence, handed down from sire to son, is received in proof of "a foregone conclusion :" it gives an insight into the times, of

which no written record is left for the investigation of Argus-eyed posterity; it carries us back to customs, civil, military, and religious, that otherwise might be lost to the archives of history. Admitting, therefore, this train of reasoning, we bring it to bear upon the present important subject ;—important in the highest degree, for the time is now past when the Western Hemisphere is to be dated from the *re-discovery* by Columbus. His giant, but over-applauded name, like the ruins of Palenque, is but the lettering of a volume to indicate in the library of the universe that such a work was written—the work itself (*i. e.* the great continent) has yet to be read, and the historical authors indentified; nor will the well-grounded supposition that the Welch prince, Madoc, colonized in America two centuries before the Genoese ; or that the Norwegian landed three centuries anterior to the Welsh, enable us even to unclasp the volume ;—to accomplish this, and its translation, an historic Œiliad must be cast over a period of more than two thousand annual changes, of nature's revolving but faithful time-glass! Granting then, that when the *lex scripta* will not cover a subject, the *lex* NON *scripta* must be investigated to establish a position ;—the first, then, will not apply to the Aborigines of the *north*, for it does not exist; the latter only, or the unwritten history of their race must be had recourse to, to prove their originality and identity ; traceable back to time immemorial, from their present customs and traditions.

We think that it will instantly be admitted, that all

religious ceremonies are the strongest proofs of the characteristics of a people or race, of which no written history exists ; for there is something so indescribably sacred in the conscientious actions of man with the Supreme God, that none but the maniac-atheist could doubt, that those actions should be received as the living features of a nation, when seen to be recognised and acknowledged with as much certainty of identity as when a mother gazes upon her fondly-cherished child!

The customs forming the analogy between the Northern natives and the ancient Israelites, will now be reviewed with as much brevity as the subject will permit, in order to establish an essential point of the present theory—viz., the *separation* of the Aborigines into *two* distinct people. The reader, perhaps, will meet us at the threshold of argument by the question, "How can an *Indian* be of Israel?" We will answer this, and refute the misnomer before the analogies are investigated. The name *Indian* as applied to the original inhabitants of either, or both the Americas, Canada, the islands in, or adjacent to, the Gulf of Mexico, has no authority founded upon truth. The name was given in error, and has been so continued from the time of the Genoese to the present day. Throughout this work no position will be advanced that cannot be defended. The wrongful appellation originated with Columbus ; and for proof of the assertion the following is presented.

The shadow of the Earth upon the Moon during an

eclipse, plainly testified that the planet upon which we live was round. The travels of Marco Paulo by land to the East Indies (about 1269), related that those lands stretched far towards the *east.* About two centuries after this, it occurred to Columbus, upon perusing those travels; but more especially from having obtained intelligence from the final conquest of the Canary islands in 1483; and information while resident in England (which circumstances will be investigated hereafter), that by a voyage towards the *west*—thus travelling, as it were, around the globe—*he should meet the extremities of those lands;* and as the discovery of a sea-passage to the East Indies was the great object of navigation in the fifteenth century, Columbus made the bold attempt (founded upon previous knowledge of migration), and discovered the island of St. Salvador and those adjacent, and thinking that he had reached the eastern extremity of the Indies according to his theory, he then named those isles the *West* Indies, because they were discovered by *sailing* west. The discovery of the Continent followed during his third voyage, and believing all the land to be of the Indies, the inhabitants of the isles and of the mainland were, as a natural consequence, called by Columbus under one general appellation, viz., *Indians.* Subsequent geographical discoveries have proved the great error of the Genoese; but the name of *Indian* was given at that time, and it has been continued although at variance with the truth; *and it has had a material effect in checking inquiry*

concerning the Aborigines, who having been called Indians, the name seemed at once to specify their origin: but, it would have been equally as just, if he had determined to sail for Britain, and an unforeseen gale having cast him upon the island of Sardinia, and then from believing that he had reached the intended object of his voyage, he should have called the latter inhabitants *British*. We, therefore, discard the name of *Indian* as applied to the natives of the Western continent (it will be retained in the Tragedy of "Tecumseh" for local purposes), and write of them as the *Aborigines*, until, as we advance in this History, they can be identified by a national name, founded upon facts and conclusions.

CHAPTER II.

Hebrew Analogies with the Tribes of the North—Contrasted with the Natives of Mexican America—Circumcision—Scalping—Its great Antiquity—The CRUCIFIXION not known to the Natives of the North—Their Traditional Knowledge of the Deluge—Their Practice of the Laws of MOSES—The conclusive Proofs of the *two* Races—The Formation of a new Epochian Table for the History of Ancient America — The announcement of the Historical Theory, and the First Epoch.

THE Hebrew analogies now claim investigation; and as Woman is first in the affections and in memory, she claims by right upon this, as upon all occasions, the natural precedence.

The Northern mother, after childbirth, is secluded for a given number of days, *varying according to the sex of the new-born infant.* By the law of MOSES, the mother's purification was to last 40 days for a male, and 80 days for a female child. *All other seclusions* are as strict as when the wife becomes a mother. When a wife becomes a widow, and is childless, *her husband's brother marries her,*—these were essential laws of the Hebrew, and especially the latter,—that a name should not be lost in Israel.

As a mother she considers it a religious duty, that

the child should receive its nourishment from the breast that gave it life: and such is the feeling in the performance of this maternal duty, that she often nurses her offspring until it attains three or four years of age. From this fact an important problem is solved, viz., the apparent tardiness in the ratio increase of the Aborigines of the North:—for it is the rule in Nature's female code (and should there be an exception, it only proves the rule), that while that affection continues from the fond practice of the mother, no other shall arise to destroy that which already exists: but, as that ceases and the first-born is put away, Nature, jealous of her supremacy, again bestows upon the mother a second joy, and so continues in her undeviating course. There is, also, a direct physical analogy between the Northern mothers and those of ancient Israel; if there were not, the negative might be brought against this theory: we therefore take advantage of the affirmative. The only cause of Pharaoh's *political* action against the Hebrews was, that from the rapid ratio in which they multiplied, they would eventually rebel, and with, or without the assistance of any other nation entirely subdue Egypt. The ease of childbirth by the Hebrew mother is distinctly stated in Holy-Writ, in contrast to the dangerous sufferings of the Egyptian parent; from which fact may be gathered the cause of the gradual, but certain increase of the Israelites over the Egyptian population. The same peculiar facility of childbirth is one of the chief characteristics of the Northern female, for in the

Rocky Mountains, while journeying in cavalcade, and being taken in travail, the mother will leave her companions alone, and within an hour, will remount her horse, and overtake her associates, with the new-born infant in her arms! The cause why the population of the Aborigines of the North is not in ratio with the ancient Hebrews, has already been alluded to, in reference to the mother's belief and practice of extended maternal duty and fondness.

If, as we believe, the great ancestresses of these Northern women were *Leah* and *Rachel*—the "tender-eyed," the "beautiful and well-favoured,"—then have their daughters on the Western continent lost no features of the mothers of Israel;—for they might hang *their* harps upon the willows of their fate, as emblems of Jerusalem's children in captivity, and feel no shame in comparison of sorrow, grace, or beauty!

The Northern Aborigines have a traditional knowledge of the Deluge and the Dove of peace, which to them under the name of the "medicine," or "*mystery* bird," is sacred from the arrow of the hunter. They have their *Ark of Covenant*, in which is deposited some mystery, *seen only by the priests* of the Tribe,—it is said to be a shell, and supposed to give out oracular sounds; this is in analogy to the Book of the Laws placed in the Ark of Covenant by MOSES, preceding his death on Mount Nebo,—the oracular wisdom of which has guided civilization to this day. The ark is *never suffered to touch the earth*, but is always raised on a stand of wood or stone; it is invariably carried by a

Tribe when they march to battle,—a similitude is here to JOSHUA at the siege of Jericho. When it is in their peaceful encampment, it is surrounded by *twelve stones*, indicative of the original number of the Tribes of their ancestors;—this is strictly in analogy with the twelve statues (probably rude blocks of stone) erected by MOSES around the Altar of the Covenant to personify the twelve tribes of Israel. JOSHUA, also, after the passage of the Jordan, erected *twelve stones* in his encampment at Gilgal, and the same number in the river at the place of the passage. They select their "medicine men" (*i. e.* priests or prophets) from among a portion of the tribe *not warriors;* here is the custom of the Levites, or descendants of AARON being in the sacred office of priesthood, for with the Israelites they were not to be taken from the ranks of the soldiery. These Aborigines "dwell in booths," as when "brought out of the land of Egypt," for they are still wanderers. [Lev. xxiii.] They offer a flesh, or burnt-offering from the chase, which is first cast into the flames, before even a starving family may eat. They have their corn and harvest feasts; also, one in observance of every new moon,—another in festivity of the first-fruits,—*and the great feast in direct analogy with the Hebrew Passover*, even to the blood being stained upon the posts and lintels, and the mingling of the most bitter herbs! Then their fastings and purifications are practised with the greatest severity. The breastplate, or ornament worn by their religious prophets, containing *twelve shells*, or stones of value, is in direct imitation

of the ancient Pectoral worn by the Hebrew high-priest, and which contained *twelve precious stones*, inscribed with the names of all the twelve original tribes of Israel. They have their *cities of refuge*, or huts of safety, where the most deadly foe dare not enter for his victim. They never violate a female captive, and upon the Hebrew principle, that their blood shall not be contaminated by interunion;—this has been strictly followed in all their wars with the Europeans. They also reject the savage practice *of civilization* upon the lofty principle of manly virtue!

The "medicine-bag" or pouch is carried by every member of the Tribe;—it is suspended to a bead-belt, which crosses the breast by passing over the left shoulder, and hangs on the right side; it contains, as they say and believe, *preservatives* to keep them from sickness or defeat. These are essentially the *phylacteries* referred to by THE SAVIOUR, and previously condemned by MOSES; for the word *phylactery* is derived from the Greek tongue, and denotes a *preservative;* and in the time of MOSES they were worn by his people in great excess; and so by the Northern native. MOSES checked the excessive use of the "preservatives" and changed the custom; for by his command the priesthood alone wore the phylactery, which was at last a frontlet of parchment for the forehead, upon which was written an extract from the laws, that "those that run might read."

Then the absence of all idols or symbolical devices, and the worship of *the One God* (*i. e.* Great Spirit);

their never pronouncing *the name*, JEHOVAH, but in syllables, and those separated by long ceremonies, thus truly fulfilling the Hebrew law, "Thou shalt not take the name of the LORD THY GOD in vain." The name with them sounds as if written, *Ye-hoh-vah*, and is only pronounced by the Aaron of the tribe. In their hymns of rejoicing, the word *Hal-le-lu-yah* is distinctly uttered. To the foregone analogies is to be added the general and firm belief in the *Immortality of the soul!* But beyond all this as proof of their origin, is the practice of the great covenant between the ALMIGHTY FATHER and the Patriarch Abraham—viz., *Circumcision!* And it does not exist, as in parts of Egypt and the Asiatic nations, for the purpose of supposed health, (in which belief it was practised in ancient Egypt by *both* sexes,) but as a *religious* custom, handed down from time immemorial! The custom now is not general, but it does exist; and we must be understood as referring back at least two hundred years in our review, to the period of the Pilgrim Fathers, when the Northern Aborigines numbered *fifteen millions*,—now they scarcely number two and a half! All the customs, however, noticed, are practised at the present period by the uncontrolled Aboriginal. If all other evidences were not received, that of Circumcision, as a *religious* ceremony, must be viewed by the most sceptical, as direct proof of identity between the Northern Aborigines and the ancient Hebrews. The custom we have written is not general, it is only found in the more *settled* tribes; this even

supports our belief, for in this very fact is traced again the precedent ordained by MOSES; for circumcision was *discontinued* by the great Lawgiver for forty years, during his journeying with his followers through the wilderness; the custom was re-established by JOSHUA. May not this innovation by MOSES in the covenanted custom be imitated by these descendants? Are they not still wanderers in the wilderness in the western, as their ancestors were in the eastern hemisphere? The affirmative has existed for ages, and it even now continues. They have not yet returned to Jerusalem!

One fact is of great importance in proof of their great antiquity—viz., they have no knowledge or tradition in the North of the Life or Crucifixion of CHRIST, yet they have a knowledge of the Deluge, and actually practise the laws of Moses. Again we must repeat, that we are writing of these Aborigines as they were at the time of European colonization.

The above singular fact enables us at once to place them in a chronological position. It must be *after* Moses but *before* THE SAVIOUR; but another fact brings their circle of time still narrower—viz., they have no tradition of the destruction of the first Temple of Jerusalem. This event occurred 588 years before CHRIST, it must, therefore, be *anterior* to that national calamity, that they trace their origin. Of this, hereafter, when in the next volume the history of the Israelites will be given; but, even now, justice to this race compels us to offer a few words in their defence as a people, for being already sufficiently shewn that

they are of the great Hebrew family, they may fall in the estimation of some readers upon religious principles. It has been shown that they have no tradition of the Crucifixion, or of the desolation of the Temple. Is there no sentiment in the mind of the Christian reader as the first fact is unfolded, other than that of historical data? Upon a moment's thought it must be apparent that, *the blood of* CHRIST *cannot be upon them or their children!* Their ancestors never shouted in the streets of Jerusalem, "Crucify him! crucify him!" The Aborigines of the North are *Israelites*, and of the house of Jeroboam, *not Jews*, *i. e.*, of the House of Judah; a distinction of all importance, as the pages of the subsequent volume will prove.

The custom of Scalping cannot be said with truth to be original with the Northern native: it has, however, been so asserted, as proof that they are more modern as a people than this theory would establish; but the declaration "melts into air, into thin air," from the fact, that both Herodotus and Polybius mention scalping as being practised among the most ancient nations of the world. The assertion, therefore, has only brought forward its refutation. Scalping was introduced originally by the ancients for the express purpose of counting and recording the number of the foe slain in battle: and especially was this custom practised by the Scythians: this is established upon the authority of the accurate Herodotus. For the same reason is the custom followed by the Aborigines of the North—viz., to number the slain of the enemy. Again, Scythia

was the ancient name of the country now known by the modern name of Tartary. This is important, as will be shewn in the next volume, in tracing the encampments of the *Israelites* after their escape from captivity; for in the Scythian Tartary they will be found; and consequently the custom may have been derived from their own remote ancestors, who obtained it from the Scythians. The custom with both was (and in the North still *is*), only for a trophy of the *dead*, and, therefore the scalp is never taken from a *living* enemy. Polybius, however, has a Draconian record—viz., that upon the occasion of *Gisco* the Carthaginian being made prisoner, together with 700 of his soldiers, they were all scalped *alive* by the rebel mercenaries under Spondius. The ancients, also, wore the long scalp-locks as the flowing hair to their rude helmets and weapons: the natives of the North do the same as records of their personal victories. This subject has been dwelt upon, in order to prove its great antiquity.

We may here remark that the mutilation of the dead for the purpose of numbering, was nearly a general practice among all the ancients. The Scythian, it has been shown, took the scalp and the hair-lock; but the Assyrian and the Egyptian had another method—viz., by the number of *ears* sent to the king, or general. This is glanced at in Ezekiel xxiii. 25; but when imposition was practised by the soldiers of the latter nation (after a general rapine and massacre), by sending home the *ears* of their female victims in order

to increase their reward upon the supposition that they had been taken from men,—an original custom of recording the slain warriors, was then introduced (to check the imposition) for proving the *sex* of the fallen. The latter proof of victory was a condition from David to Saul, for obtaining the daughter of the latter in marriage. [1 Samuel xviii. 25—27.] The Hebrew, therefore, followed the custom from the Egyptian, who practised it previous to David's victory over the Philistines, which was in the year of his marriage, 1063, B. C.; it is, therefore, probable that a knowledge of this Egyptian custom may have been obtained by the Hebrews during their bondage in that country—the Exodus took place 1491, B. C. The remote antiquity of these repulsive customs are, therefore firmly established. Scalping is one of them, and is, and ever has been, practised in Northern America. While upon the subject of War, and its worst horror—viz., Rapine—it may be here mentioned again, and to the eternal honour of the Northern Aborigines, and as a stern reproof to the wars of civilization (?) that they have never been known to violate a female captive among their own race, upon the principle that it placed shame upon the warrior's glory. This noble manhood has also extended the same mercy to the *white* female prisoner, as to those of their own colour. Is there not the ancient Hebrew even in this? And is not their national abhorrence of interunion with any people but their own traceable in this custom? They also, upon the same principle, will not marry or coha-

bit with the pale-face race, or with any not of their own blood. We write of the Aborigines as they were, and of the mass. There may be on the frontiers some solitary exceptions after their acquaintance with the Anglo-Saxon race; but oftener among the women than the men. This arises not from less virtue than in the opposite sex; but, and with shame be it written, from the seduction, treachery, and desertion by the European. Most truly might a chieftain reply to a missionary who endeavoured to convert a tribe. "Teach *us?* What? My son has been murdered—my daughter ravished by the white man! Learn first yourselves to obey the mandates of humanity, and prove that we do not practise them; them come among us to preach, or teach, and we will receive you with open arms! When shall we meet again upon this condition? On Earth, white man, never!"

The marriage of the Virginian Aboriginal, Pochahontas, was, *after* her baptism in the Christian faith, and consequently cannot be brought to bear against the preceding remarks. Many other religious customs and ceremonies exist of a minor character, yet strictly in analogy with the race of Abraham; but enough has been brought forward in this volume to propose these (as we believe) unanswerable questions: "If they are not of the Lost Tribes of Israel, who are they?" "What nation of ancient history can claim and identify those customs and observances as their own, if not the Hebrew?"

Then in regard to the *physique* of the race, they possess the essential characteristics of the ancient Hebrew in regard to physiognomy—viz., the broad and elevated forehead, the acquiline nose, the high cheek-bone, brilliant red countenance, and teeth pure as ivory; black hair, the dark and heavy eyebrow, the sunken but brilliant eye, like a diamond within a ring of pearl, and both deep-set beneath a brow of ebony. Their figures in youth (from their mother's care) are models for the Apollo; and should the Statue be lost (and with it all casts and engravings), it could be restored from a living archer; for the attitude of the Sun-God is daily assumed by them from the impulse of Nature, when they wing their arrows at the Pythons of the chase!

The reader must not imagine that our enthusiasm upon the subject has betrayed us into the language of poetic rhapsody; for we have the authority (apart from our own experience) of Benjamin West, who, when he first arrived at Rome to commence his studies, was regarded as "a Savage from the New World." In order to surprise him, the statue of Apollo was shown to him with great ceremony by the *Savans*, who expected that he would be overwhelmed with wonder. His simple remark was, "*Why, it is a model from a young North American Indian!*" It was the highest compliment that could have been given to the grace and dignity of the statue.

The *colour* of the ancient Israelite must not be judged by that of the modern Jew—for various climates,

local circumstances, and confined habitations, have given the latter a dark, heavy, swarthy countenance, and even in middle age they are bent in figure; but the ancient light-red tint may be but the original of the sunburnt features of the Aborigines, and they, from their forest life, reach at least three score years before old age compels them to see their shadows as they walk!

The words of "the good friend" William Penn, may be given as a peculiar and powerful authority. After his first and celebrated interview with the Northern natives, he wrote to England the following sentences in reference to them: "*I found them with like countenances to the Hebrew race, and their children of so lively a resemblance to them*," *&c.* At this, and no other time did the thought of their being of the Lost Tribes of Israel enter his imagination. The sentences, therefore, are of great importance, from the fact that they were not originally written by him to support any theory in reference to the Aborigines; but merely asserted in his letter from a strong impression of apparent truth, and which fact, to the Founder of Pensylvania, was a subject of astonishment, and there it rested; for to him, were they Hebrew or Gentile, his kind and philanthropic heart, taught him to view them as a branch of the human family, and that to him was sufficient for forming a bond of amity! His memory is cherished by the Aborigines to this day—as "the good friend." The reader may remember the historical painting by West, of this celebrated interview, it is worthy of the subject represented.

The bold style and metaphorical character of their Oratory, is essentially Hebrew,—an attempt to illustrate their eloquence will be found in the historical tragedy of "Tecumseh."

Their undaunted and chivalric personal courage, is the very counterpart of that evinced upon the plains of Jericho, or in aftertimes before the walls of Jerusalem. Then their god-like love of perfect freedom, —the spirit of Jeroboam, did not die in the first rebellion and victory against tyranny,—it lives in his nation's descendants in the North; at invasions or encroachment, they rise as one man, to crush their oppressor, and which fact, every record from the Pilgrim Fathers to the present day, will testify. In all their battles (and their name is legion) they have disputed the ground, inch by inch, and even their women have fought and fallen in their ranks. Every chief was a Judas Maccabæus, or an Eleazer Savaran!

Now in every physical characteristic of the Northern, did the Mexican differ; they bore no analogy as being of the same race, either in feature, courage, endurance, or general religion. In Mexican America, Cortez, with only 500 Spanish soldiers, and those worn and dispirited, drove 50,000 Mexicans from the field of Otumba,—they fled like snow-flakes before the wind, when their standard was seized by a Spaniard; but, in the North, the fight was man to man, and no retreat—death or victory—Jerusalem or the grave! Every chieftain of the North, even upon a supposition of flight from a superior foe (either in number or prowess), may be imagined to have uttered the last

words of Judas Maccabæus, when in his final battle he was opposed by twenty times his own force : " God forbid that I should do this thing, and flee from them ; if our time be come, let us die manfully for our brethren, and not stain our honour !"

Some of the Mexican nations worshipped idols, and knew not God !—for they sacrificed human beings to propitiate their savage Deities ; not so the noble Northerns, they worship THE ONE GOD, who declared to the first Lawgiver, " Thou shalt have no other Gods before me," and their only human sacrifice is the invader of their lands and birthright.

The only two analogies that existed between the North and Mexican America, and which might apparently destroy or prevent the proof of this theory, are, first, Circumcision ; and second, the similitude of Language. In the North, Circumcision, as we have shewn is a religious custom only ; in the Mexican territories, it was both *optional* and religious. This strange and apparent stumbling-block in the way of proving that they are of a different race, will be removed as we proceed; for so far from injuring the proofs of the theory, it absolutely supports them, as does also the analogy in language. These important points—viz., Circumcision and Language, will be met in their respective places, and in an original manner of application ! for they form two of the most substantial evidences, and were the primitive causes for our belief in the subject contemplated by this work, and especially in reference to that portion having Christianity for its basis.

As an essential contrast between the Aborigines, is the fact that in the North they have as (already stated) no tradition of the Crucifixion, while in the other portion of the Continent (and for centuries before the rediscovery by Columbus) they had a perfect knowledge of every particular of the Life and Death of CHRIST. Again ;—in this part of the Continent there are Stone architectural Ruins :—in the North there are none ; they possess there but embankments, Marathonian mounds or tumuli. These undeniable and characteristic opposites in Northern and Mexican America, increased by the late discovery of the Ruined Cities in Guatamala and the adjacent provinces, together with fifteen years of personal observation in America ; to which may be added a practical knowledge of the Fine Arts, enthusiasm in research, and mature reflection upon the entire subject, have authorized the formation of (as we believe) an Original Theory, concerning the History of the Aborigines of the two great divisions of the Western Hemisphere ; and for the unfolding of the present volume, we state,

1. *That they consist of* TWO *distinct races, or people.* This will be without doubt, admitted, from the facts in the previous pages.

2. *That South America* (nationally speaking) *included what is at present called Central America ; and, as a consequence, the Ancient Cities, now in Ruins, belonged to the same general Empire.*

3. *That South*, or (as we have termed it in the preceding pages) *Mexican America, was inhabited* ANTERIOR *to that of the North.*

4. *That the Aborigines of Mexican America, and the West India Islands, were the ancient* TYRIANS *of Phœnicia*, and that they landed *on the Western Continent, from their native country, more than two thousand years ago! This is confirmed by Tradition, Analogies, History, and Prophecy!*

Reasoning upon the causes that have led to the new Historical Theory, and the conclusions arising therefrom, a new Chronological or Epochian Table, as a necessity, is required for the History of the Western Hemisphere and its Inhabitants, at least to the time of Columbus. Not desiring, however, to anticipate any interest derivable from the investigation of this work, the progressive Epochs will be given in the volumes devoted to their illustration. The present volume contemplates the first Epoch only, and is announced in the following page, and the reader will do *himself* but justice (apart from the author) by not rejecting the startling Theory until at least the proofs and arguments have been received and analyzed. Upon which investigation the writer will submit with all humility to the decision of the public, and of their all-powerful champion—the Press.

CHAPTER III.

FIRST EPOCH.

THE TYRIAN ÆRA;

BEFORE CHRIST 332 YEARS.

THE LANDING IN MEXICAN (*i. e. Central*) AMERICA

OF

THE ANCIENT TYRIANS OF PHŒNICIA,

AND

THE BUILDING OF THE CITIES, TEMPLES, AND PYRAMIDS,
THE RUINS OF WHICH
HAVE LATELY BEEN DISCOVERED.

Arrangement of Facts and Arguments

FOR THE PRESENT VOLUME.

In the endeavour to establish this important Epoch recourse must be had to the same train of argument as that used in the preceding pages—viz., that where the *written* law does not exist, that which is *unwritten* must be brought forward as evidence to support and sustain conclusions, and to this must be added the powerful witness of strong and perfect analogy, for the essential purpose of identity. Believing that the reader is convinced that the natives of North America are of a distinct race to those inhabiting the other portion of the Continent, is already illustrated by the contrasts in their Religious and Political policies,

and even by their physical analogies, the necessity now arises of completely identifying those of Mexican America, as we have slightly those of the North,—sufficient, however, for the division of the races. In the preceding title of the First Epoch of this History, is not only stated the Nation from whence they came, but even the year in which they landed! To support these startling assertions, to make their truth apparent to the reader,—to convince his understanding and crush all doubts,—that even History may place the Volume within her archives, requires a basis of argument which shall be rock-built, that the superstructure about to be raised while it invites, may yet resist (not defy) the storms and shafts of criticism; but, as a strong cemented edifice requires the warm influence of the Sun to secure the component parts,—so do we look for the sun-smile from the just and mild eye of the true critic, which will not glance upon only one part of the composition, but view each as required to form the consistency of the entire building; and when the edifice is finished, whether the entablature will remain blank, or bear our humble name, is not for us to determine or command; yet in reference to the latter and natural hope, the sentiment of the Senator of Utica will direct us,—that if we cannot "command success," at least we will endeavour to "*deserve* it."

The following investigation and arrangements of argument are required for the elucidation of this Epoch, and then from the *summary* of evidence *and from that only*, the reader, as a jury, will form his verdict: viz.—

1. Are the Fine Arts of sufficient authority to be received as evidence for establishing historical records or events ?

2. The fact of the Discovery of the Ruined Cities in Mexican America—their description, locality, and character, established.

3. The Religious and National Analogies and Traditions, between the ancient Tyrians and the Mexican Aborigines will be investigated, and their Identity established.

4. The Mexican innovations upon the customs of the Tyrians will be explained.

5. The general History of Phœnicia, but especially the political and commercial History of the Kingdom of Tyrus :—its Rise and Fall analyzed.

6. The *cause* of the Tyrian migration to the Western Hemisphere—the means whereby, and the date wherein it was accomplished,—the means of concealing the secret of their Discovery of the Western Continent from the Asiatics and Europeans.

7. The building of their first Altars, Temples, Pyramids, and Palaces, and which have remained as unknown in the History of the World, for full two thousand one hundred and fifty years !

8. The new Discovery of the fulfilment of *five additional Prophecies, by* ISAIAH, indentified and established by the proofs of the Tyrian Epoch of this History of Ancient America.

9. A Recapitulation of the entire subject, and summary of the various evidences of the truth of the

Tyrian Theory, founded upon Analogies, Traditions, History, and Prophecy!

And LASTLY. The fulfilment of the Tyrian Prophecies of ISAIAH in the Western Hemisphere, also establishes (with the division of the Aborigines into two races, Tyrian and Israelitish and their conquerors) the actual accomplishment of Noah's Malediction, and his Prophecy of the Human Family! These astounding and new-discovered facts will form a concluding chapter for the complete annihilation of atheistical denial of Prophetic truths. These prophetic facts are not essential to the support of this History,—they are but the seals to the document.

CHAPTER IV.

THE FINE ARTS, AS AUTHORITIES FOR HISTORICAL RECORDS, INVESTIGATED AND ESTABLISHED.

SECTION I.

ARCHITECTURE AND SCULPTURE.

If it were possible to place within an Ephesian Temple, every historic book, manuscript, and engraving in the world, and then the sacrilegious torch of modern Erostratus should entirely consume them, whereby the only apparent knowledge to be obtained would be from tradition,—yet the marble and stone quarries of the earth have issued those volumes composed and fashioned by the hands of man, that would restore the progressive history of the arts and civilization.

Architecture has erected his lofty temples, palaces, and mansions; and Sculpture has, with her magic wand, charmed and adorned them with historic facts, legends, and romance: the former planned the porticoes, columns, and proportions; but the latter was the power

whereby they were fashioned and embellished. Architecture by his peculiar characteristic gives intelligence as we wander amid his works, that we are on the land of Egypt, or the plains of Pæstum: on the Acropolis of Athens, or the land of Romulus and the Coliseum: and whether we gaze upon the sky-pointing Pyramid, the stern or the graceful Doric, the Ionic of the Ilissus, or the acanthus-crowned Corinthian,—they one and all have voices of oracular power, proclaiming to the classic scholar the Nation from whence they arose tc life and beauty.

Even the horizontal and curved lines of Architecture have their especial records; for they state the time in the history of the Arts, when they were erected, even without a sculptured cipher;—for the level lines of the Cyclopean and Egyptian walls, with their attendant apertures, give certain knowledge that they were erected *before* the principle of the Grecian *arch* was known or practised.

Sculpture has a more harmonious voice than that of her stern consort;—the graceful bride, whose rock-ribbed cradle amid the Parian hills—whose virgin youth reposed upon the halcyon marble of Pentelicus, has a voice of warm, yet chaste simplicity,—her tones are as sweet, as from lips first nourished on Hymettus' Hill; yet at times they speak with all the solemnity of her consort, around whom she fondly clings, as the ivy around the oak; and like that plant and tree, the sculpture-vine preserves for ages the character of the marble monarch of the Arts, even after his broad-

spreading authority has been broken and humbled to the earth by Time and Desolation; or these two destroying powers may be viewed as the Regan and the Goneril, while Architecture is the Lear, and Sculpture the Cordelia of the Arts!

Even as a note of music struck from a chord of Nature vibrates to the heart, in like manner does the voice of Sculpture reach and echo around the walls of Life: it is Poetry's diapason—it speaks of God and His works—of Man in his intellect and glory—of Woman in her charity and beauty: it speaks a language which the unlettered may translate, while to her more subdued or secret tones, the disciples of her heavenly power have but to listen, or behold *her action of utterance*, as developed in her free or draped limbs, to give the history of her thoughts; nor have those thoughts or attitudes, chaste as the marble they inhabit, ever been conquered by lust or luxury,—that unworthy conquest was reserved for the false disciples of her faith, yet not over herself, but her fair handmaid—Painting. But Architecture and Sculpture have lived on—severe and chaste, stern and graceful, majestic and beautiful—as when they were first created from the Eden of the mind! No sword of wrath has driven them forth to wander as outcasts; but as Messengers of Peace they have visited every clime; they have raised their temples and cities in every land, subjected to one power only—the insatiate monster of the earth, Time — the twin-born with Creation, and who will be the last mourner of Nature

and her name! Yet even when their children have been struck down—like Niobe's, by the shafts of fate—still how beautiful in Ruins! Although prostrate upon the earth, yet even in death, they have voices as speaking from the tomb:—but the Parents still live on, ever young and immortal, and can point to the proud remains of their fallen Children, and with the voice of historic truth proclaim their fadeless epitaph and character.

EGYPT! My first-born and consort of the Nile!—while thy Pyramids and Temples shall remain—and they will even to the final tempest of the World—thou shalt be identified from among all the nations of the Earth!

ATHENS!—My favourite daughter! Until the Rock of the Acropolis shall fall,—thy classic beauties,—around which have gleamed the meridian splendour of the mind, will proclaim that Minerva, Plato, Pericles, and Phidias, were thy own!

PALMYRA!—My third joy! Although the wild Arab sleeps within thy roofless dwelling, with the whirling sands for his nightly mantle—yet, while thy Porticoes, Arches, and Colonnades shall be seen, the City of the Desert will live in Memory; for the Spirits of Longinus and Zenobia will be there!

ROME!—My Warrior Son! Thy ancient glory lives in the recorded evidences of thy Parent's Art; for amid the ruined columns of thy Forum glide the spectral forms of Romulus, Junius, Virginius, Brutus,

Cato, and of Cicero! Through thy Arches move those of Septimus, Vespasian, Titus, and of Constantine!—And dost thou not speak to all the world from the solemn historic voice of thy giant Coliseum? But beyond all this, from the ashes of thy former magnificence—like the Phœnix upon the spot of Martyrdom, thou hast risen in double splendour to the Glory of THE SAVIOUR and the Faith of an Apostle; and to the triple-fame of Bramante, Raphael, and Angelo!

These are the still-living metropolitan records of bygone days—from the Heathen to the Christian—they cannot be rejected—from them we trace and prove the æras of the world.

Sculpture has also her own prerogative, apart and separate from her Lord, as a dower-right, a jointure power of instruction; and what immortal pupils has she not produced? They stand as the models of art and intellect—each unapproached—solitary and beautiful,—the human eye contemplates them with the chaste wonder of Creation's daughter—Eve, when from the banks of Eden's limpid waters, she first gazed upon the mirrored image of herself! The Jupiter of Elias,—the Minerva and the Triple-Fates of the Parthenon,—the Medicean Venus and her sister of the Bath,—the gentle Antinöus,—the Athenian Phocian,—The Pythonian Victor—Sun-clad Apollo,—the Serpent-strangled Priest and Sons of Troy, all speak the intellectual power of their mistress: and even the poor Roman captive—the death-struck Gladiator—has

been raised by her magic wand from the sandy death-bed of the Coliseum, to live on, unconquered to all posterity!

Sculpture is a title not only applicable to statuary, but to every kind of architectural stone-ornament, and in every stage towards its completion—from the rough-quarried block to the polished marbles of the frieze and pediment: this being admitted, how vast and almost unlimited is the field for historic contemplation! The Antiquary when he removes the trodden earth from the mouldering tomb to trace the deeds of heroes: or from an antique Gem or Medal, raises to light from beneath the dark dust of ages, the bold outline of an imperial head: or, when within the lava-coloured city, a hidden statue from beneath the veil of centuries bursts upon his bewildered sight, he still remembers that Sculpture was the creative power. The traveller who pauses in silent wonder as he views the Egyptian Pyramids (blocks of stone raised to perpetuate a nameless king), turns with redoubled pleasure to contemplate the sculptured marble of Tentyra—in the sight of whose shrines the followers of Napoleon felt amply repaid "for the dangers they had passed." Although the Assyrian Kings have for ages been covered with the sands of their desert, and the wandering Arab sleeps unmolested in the shade of Palmyra's columns, unconscious of his mighty mansion, yet her temples and porticoes speak loudly for the living truth of historic marble.

Greece!—the wonder of the classic age,—the key-

stone in the arch of intellect,—owes her glory to Marathon and Salamis, but her living name breathes from the Sculpture of the Acropolis. The proportion given by Ictinus to the body of the Parthenon is fast falling to decay, while the sculptured mantle of Phidias which adorns it adds regality to splendour, and every stone that falls produces but another graceful fold to the gorgeous drapery! Sculpture still preserves Syracuse amid the wreck of time, as when Marcellus wept tears of joy at beholding his mighty conquest: it still points out Carthage, the fatherland of Hannibal, as when Marius upon a prostrate column mourned her desolation. Mysterious Pæstum has no other monument, for her deeds have perished with her records. From Istria to Dalmatia may be traced the historic progress of the art,—the gate of the Sergii, Theatre of Pola, and the Palace of Dioclesian, whose columned wall is mirrored in the Adriatic, all bear convincing testimony. And for ancient Rome!—it is her living history! The Statorian columns of the Forum, lifting high their leafy brows, proclaim the spot where Romulus checked the bold advance of the Sabine Tatius: the solitary shaft of Corinthian form and grace, gives fame to Phocas: the Ionic columns of Concordia's Temple, proudly point the place where Cicero impeached the blood-stained Catiline; while the triumvirate columns of the Tonans-Jupiter preserve the imperial name that witnessed THE REDEEMER'S Birth! The arch of Titus (where the Composite first shone forth) heralds the Conquest of Jerusalem,

—its sculpture, a Jewish basilisk, for none of that nation dare pass beneath its gateway. The arch of Constantine, robed in Sculptured history, records the battle with Maxentius, the first victory beneath the Banner of the Cross, and gained by the Christian Prince after his conversion by the vision of the Holy-sign! The column of Antoninus still preserves the deeds of the philosophic Marcus; and while the equestrian statue of the Capitoline Hill presents the figure of Aurelius, the grouped trophies of Marius make known the conquest of the Cimbri! The column of Trajanus blazons forth the wars of the Dacii, thereby transmitting to all ages the costume and weapons of the captives, and of the imperial victors. The circular and columned edifice speaks of Vesta,—her Virgins, and the heathen's perpetual altar-flame: the giant arches near the Forum, of a Temple to the God of Peace, while the earth-buried palace of the Esquiline contained the moving form of that Son of War, who fell beneath the patriot blow of Brutus! The Pantheon,—the Pyramid,—and the Tower,—perpetuate Agrippa, Cestius, and Mætella's fame! The triple-monument of the Appian-Way, tells the historic tale of the first victory that consolidated Rome in early freedom,—it speaks of the Curiatian Brothers who fell for Alba,—of the Horatii that fell for Rome:—the classic eye in viewing those time-honoured tombs looks through a vista of near three thousand years,—it gazes upon the Horatian triumph and his spoils,—it sees a widowed sister's upraised hands in malediction,

—it beholds that sister's death from a brother's patriot sword! A sculptured frieze and cornice upon a lone pilastered house, in the most humble street of Rome, speak to the passer-by that within those shattered walls once dwelt the "Last of the Tribunes," Petrarch's friend — renowned Rienzi! Then the blood-cemented Coliseum! It is an history within itself! Commencing with its founders, Vespasian and Titus, and its builders, the poor captives from Jerusalem,—it encloses all the savage and succeeding emperors whose mantles of coronation were there dyed in human gore! Domitian, Commodus, Valerian, and the long line of insatiate murderers of the early Christians! And even Trajan suffered the sands of that arena to receive the mangled body of an Apostle's Minister,—Ignatius of Antioch,—who died like Polycarp of Smyrna, for that Faith which claimed death in cruel torments rather than Apostacy,—from whose lips may have passed the same sentiment as from his successor in martyrdom: "Eighty and six years have I served Him, and He has done me no injury: how then can I blaspheme my King and my SAVIOUR?" Architecture erected the Coliseum, but Sculpture like a funeral pall, mantles this human slaughterhouse of Rome;—not a stone of which, from the base to the ruined cornice, but has an historic voice that speaks, as from the Arimathean Sepulchre of our Religion, of the final Resurrection of those early martyrs to the Faith of CHRIST!

The humble gravestone of the village churchyard

is received as legal evidence of death,—it speaks a name, a date, and burial,—the Acropolis, as the tomb of Athens, can do no more, save that it is the record of a nation's downfall, and not a peasant's.

Sculpture can speak even of the Religious mind of the deceased,—bring it to memory, and instruct us as to the means whereby the departed attained his hope of Salvation,—it presents the transparent medium through which he gazed upon futurity, and believed in his approach to God : for the Cross or Crescent upon a tombstone, needs no other language to inform the passer-by, that the departed was a follower of Christ or Mahomet ! If then the mind of a solitary corpse can, as it were again be vivified, by merely contemplating the sculptured emblem of the dead, and that from a single gravestone, may not entire nations be historically resuscitated, when the human eye and mind are brought to gaze upon, and investigate whole Cities of Ruins, with their sculptured Temples, Tombs, and Palaces ? Yes ! though they should be found amid the darkened forests of the Western Continent, where the panther and beasts of prey were thought alone to dwell. Yes ! Palenque, Copan, Chiapas, and their muraled sisters, have historic voices for posterity from their "cities of the dead," the Pompeii and the Herculaneii of the Western Hemisphere,—yet more aged and venerable than even those victims of Vesuvius !

Architecture and Sculpture then claim the right to

be received as undeniable evidences of historical record; and, as such, those two branches of the Fine Arts will be admitted by the reader in support, and in illustration of the Epoch now under investigation. Ictinus, Phidias, and Praxiteles,—Bramante, Jones, and Wren,—Canova, Chantrey, and Greenough, may justly be regarded as historians; for from the volumes of their art, events and æras can be traced and established.

SECTION II.

PAINTING.

Painting,—the most beautiful in the triumvirate of the Arts, proudly follows Sculpture in her classic path,—the precedence only yielded as to one of elder birth, who attired in her snow-white raiment marches forward with majestic step, casting her shadow to the confines of History; while her graceful follower, clad in the rainbow-tinted garments, and having no shadow of herself, receives her coloured brilliancy from the glowing Sun of Genius, and thence in gratitude reflects back her pictorial light to illuminate the mind! This delightful art may be defined to be a species of poetic and historic writing, and subservient to the same ends—the expression of ideas and events—of Nature and her children. It bears resemblance to the diamond in the dark recesses of the earth, which by its own innate quality emits sparkling rays of light, thereby not only

discovering its own splendour, but giving a lustre to obscurity.

Painting has her direct claims to be received as authority for past events and records, and in illustration may be cited the Life and History of the SAVIOUR. The pictorial art alone was for centuries the only record whereby the mass of the people could read that Sacred Life. The cross upon the banners, shields, and pennons of the Crusaders, spoke to the Christian heart, even above the din of arms or the yell of battle. When the Latin was the general tongue of prayer and preaching, the pictorial art sprung into life with redoubled power; and from the painting above the altar, representing the Crucifixion, the people learned that Christ suffered,—it alone reached the heart and understanding, while the Latin language reached only the ears of the unlettered. Has not the Life of the Redeemer been traced through every event by the painter's magic art? The Annunciation, Nativity, Disputation in the Temple, Healing the Sick and the Blind, Last Supper and Sacrament, Rejection by Pilate, Crucifixion, and the Resurrection and Transfiguration, are the pictorial Volumes of our religion. Angelo, De Vinci, Raphael, Murillo, Rubens, and West, were as essentially historians of sacred events,—as Plutarch, Livy, Tacitus, Gibbon, Hume, and Robertson, were those of a national and political character.

Painting has traced upon the galleries of Versailles the chief events of the French kingdom—of the Em-

pire and its glory. And in the present day, the new walls of England's Parliament are to be decorated with her deeds of chivalry—sacred to her historic and undying fame!

The walls of the American capital contain the imperishable history of Washington, and the Freedom of the Western Hemisphere! Paintings then will not be rejected as evidences of events, or of religious and national records.

SECTION III.

COINS AND MEDALS.

These are admitted species of historic evidence, and as lasting ones, perhaps, beyond all others. A series of them is the most certain method of arranging a chronological tablet, and thereby preserving the data of history, mythology, portraits, customs, and art.

The reader will excuse the relation of an anecdote, to which may be traced the production of the present work. At the early age of nine years, a small ancient coin came into the accidental possession of the writer; its stamp and character were enveloped in mystery, and recourse was had to an antiquary to decipher them. The obverse of the coin contained a profile head, and around it the letters AVGVSTVS: on the reverse, a Temple with the doors closed, surmounted by the word PROVIDENTIA. The explanation was as follows: viz.—A coin of Augustus Cæsar—the

Temple was that of Janus, the doors of which had been *open* for nearly two centuries, as emblematical of the continuance of Roman warfare with foreign countries ; but on the coin the doors were *closed*, and with the word of thanksgiving, were symbolical of universal peace, thus proving that the coin was struck the very year in which the Saviour was born! Thus upon one coin were illustrated the features of the second Roman Emperor,—Mythology, Cessation of War,—the downfall of Brutus and Cassius,—the defeat of Anthony,—and the Birth of Christianity! This simple incident made so powerful an impression upon the boyhood of the relator, that to it he has always traced the foundation of his Scriptural, Historical, and Poetical studies, together with an enthusiastic devotion to the Fine Arts.

The description of the above coin will illustrate the historical intelligence to be derived from their perusal. A medal is an especial mode of recording tributary honour to individuals—literary, civil, or military;—they become heirlooms in family possessions, and are transmitted from sire to son, as absolute records of their ancestors' fame. They are also struck in celebration of national events, and thence become records of a people. So assured was Napoleon of this, that a series of his medals are a complete history of his victories, from his Consulate to his loss of the Empire; and that event at Waterloo was recorded by Great Britain upon her medals, for even the soldiers as well as officers. Denon of France, and Wyon of England, are names as ar-

tists worthy to record the victories of Napoleon and Wellington.

Architecture, Sculpture, Paintings, Coins, and Medals, from the investigation contained in the previous pages (we submit to the judgment of the reader), are established as authorities for historical records.

SECTION IV.

ENGRAVED GEMS.

This is a branch of the Fine Arts, the most ancient in practice—or that is mentioned in history, sacred or profane; and although gems are not received like coins or medals, as conclusive proofs of events, yet they cannot be rejected on the score of doubtful antiquity. Seals and signet-rings are of course included in the term "engraved gems," and they bear the heraldic arms of family honours, their names and actions are traceable, and thus they illustrate the chivalric dignities of the original owners. The style of ancient art (even without a date to the gem) will carry the inquiring mind to the æra of the artist, and thence establish at least the century in which they were engraved.

Of the antiquity of gem engraving, the Bible bears conclusive evidence. In the graphic description of the priestly garments of Aaron, [Exodus xxviii.] it states that the shoulder ornaments of the Ephod are to be engraved stones, each containing six of the

names of the Tribes of Israel. "And thou shalt take two onyx stones and *grave* on them the names of the Children of Israel: six of their names on one stone, and the other six names of the rest on the other stone, according to their birth. With the work of *an engraver* in stone, *like the engravings of a signet*, shalt thou *engrave* the two stones with the names of the Children of Israel," &c. (verses 9, 10, and 11.)

Aaron's "breastplate of judgment" was to contain twelve precious stones or gems, each stone to have engraved upon it the name of a Tribe of Israel. "And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius (*i. e.* ruby), a topaz, and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jaspar: they shall be set in gold in their enclosings. And the stones shall be with the names of the Children of Israel, twelve, according to their names, *like the engravings of a signet:* every one with his name shall they be according to the twelve tribes." (v. 17—21.)

The gold mitre for the High Priest is thus described: "And thou shalt make a plate of pure gold, and grave upon it, like *the engravings of a signet*—HOLINESS TO THE LORD"—(v. 36). From the triplicated sentence in the above quotations—viz., "like the engravings of a signet," it is proved that gem engraving was practised *anterior* to the time of Aaron, who officiated 1491

years before Christ. The great antiquity, therefore, of sculptured gems, will not be questioned; and their mottoes, ciphers, or style of art, may speak of a people, their epochs, or their progress in civilization.

In the development of the present work, every branch of the Fine Arts will be brought forward to uphold and substantiate this Tyrian Æra—they having all obtained in the Western hemisphere previous to the time of Columbus,—which period (anterior to the Genoese, 1492, A. D.) is contemplated by the new historic term—*Ancient America.*

CHAPTER V.

THE DISCOVERIES OF THE RUINED CITIES IN MEXICAN AMERICA—THEIR GENERAL CHARACTER AND GEOGRAPHICAL LOCALITIES — THE DESCRIPTIONS OF THE RUINS ANALYZED, &c.

SECTION I.

THE DISCOVERERS AND EXPLORERS OF THE RUINS—DATE AND LOCALITY—PAINTINGS—MAPS AND CHARTS, &c.

In the preceding chapter, it is stated that the Fine Arts will be used as strong evidences towards the development of this epoch, and that they will be received as records. They represent what will be wanted in illustrating the Aborigines of the North—viz., *the lex scripta*—for Sculpture and Paintings must be regarded only as a more concise and impressive manner of writing. Since, therefore, Sculpture is one of the powers conjoined with Architecture to enable us to raise our historical edifice, it is necessary to prove the existence of our strength in the country illustrated—to prove that Ancient Cities have been discovered—that temples and palaces have been recovered from the depths of the forest, and that, too, in that part of

America now under consideration, having reference to the Aborigines *not* of the North. These investigations are required for the reader who may not have read "The Incidents of Travel in Central America," and even those that have, will expect an analysis or review of the discovered Ruins; it is also demanded by the character of this work, for it is essential to establish their existence before they can be produced as witnesses to support an historic argument; and like a legal document, parole evidence will not be received if the document itself can be produced.

Paintings also are a portion of the evidence to sustain our novel history. The paintings of Mexican America, though rude, contain proofs of progressive ages, whereby facts may be gathered, supported by traditions, to authorize the formation of a chronological arrangement of events. These pictorial efforts of art are on cloth of unusual thickness, in order to secure stability—for the Mexicans had no other written records—but, to which may now be added from the late discoveries—Sculpture. The paintings, it has been stated, were rude, and not unlike those of ancient Egypt; and like those of the Nile, a symbol stood for whole sentences, or parts of history,—and does not the same method exist with European art? A cross represents the Crucifixion! It is in this manner that the paintings of ancient Mexico must be translated. The colouring was far beyond the Egyptian in regard to brilliancy and variety—an important point in proving a Tyrian analogy.

The Spaniards, at their conquest of Mexico, burnt in the public market-place, pyramids of paintings, the designs of which are even lost to history; yet many others were subsequently preserved, and now adorn the royal libraries of Bologna, Madrid, and the Vatican. The National Library of England contains a vellum folio copy of the splendid work by Lord Kingsborough upon these paintings, forming, in the seven volumes, a collection of all the pictorial relics of ancient Mexico.

The skill of the Mexican painters was extended to another branch of writing, in which nautical science claimed a share—viz., Maps and Charts. This important fact will be enlarged upon in the analogies. These few remarks are only inserted in order to sustain a consecutive arrangement of evidence, for the reader must already have known of the existence of these paintings, though not of their novel application.

The several discoveries of the ruined cities will now be reviewed and established. In the ancient capital of the Mexican Empire, it has been stated, that the Spaniards acted the character of incendiaries. In 1520, every available specimen of Mexican art was consumed by Cortez and the priests. Paintings, the only manuscripts of the Mexican nation, were destroyed, and became a bonfire for the soldiery—every palace and temple of the capital was levelled to the earth, and the foundation of the first cathedral of the invaders was laid with thousands of statues—the idols of the Aborigines. Every vestige of the Mexican re-

cords was supposed to have been consumed, broken, or buried.

After a lapse of 270 years, two statues were dug up in the grand *plaza* of the modern city of Mexico; but from the interest felt for these religious relics by the poor descendants of the Aborigines, the Spaniards secretly buried them, it was said, in the garden-court of a Convent. At the same time (1790) was exhumed a circular piece of sculpture, having reference to the astronomical calendar of the ancient inhabitants. This is still preserved in Mexico, and is quoted, and a drawing given by the illustrious Humboldt in his work upon that country: it will be referred to in the analogies.

A brief review of the discovery of the Ruins and their locality will now be required. From a record by Huarros of Guatimala, and that on the authority of Fuentes, the ruins of Copan were known in 1700. Palenque was visited by Del Rio; and by Dupaix about 1805. In the beginning of the nineteenth century, the scientific Humboldt visited Mexico; he obtained drawings of the ruins of Mitla, in the Province of Oaxaca, and others of a similar character, but especially the terraced-pyramid of Cholula, which he visited. The investigations were published by the same scholastic traveller. At a later period, Uxmal (Yucatan) was explored under a commission of the Spanish Government by Waldeck; his work (folio) is most beautifully illustrated. In compliment to the nobleman who published the great work on the Ancient Mexican Paintings, he called one of the ruins, *The Pyramid of*

Kingsborough—an anachronism, perhaps, allowable when the motive is considered. Copan was visited by Galindo in 1836; but he lacked the perseverance necessary for a perfect exploration. This latter desideratum was fully evinced by Stephens and Catherwood who, in 1839-40, visited and explored all of the above (excepting those seen by Baron Humboldt), and several cities before unknown in general history. As a geographical position, the localities of these dead cities are between the capital of Mexico and the Isthmus of Darien, but chiefly in Guatimala; on the borders of Yucatan, and on that Peninsula; they therefore occupy the narrow part of the Continent between the two great oceans. A reference to the map of Central America, will aid the following remarks:

The river Montagua empties itself into the Bay o Honduras, at or near, Omoa; approaching the source of this river, it branches off to the South, which branch is called Copan River; above the rapids of this branch-river, is situated on the banks the now celebrated ruined City of Copan, over *two miles* in extant, parellel with the stream. Palenque is nearer Mexico. The ruins of Uxmal are in Yucatan. From the Architectural characteristics of the edifices, we find no difficulty in arranging the order of their being built, which, with all due respect for the opinion of others, we submit to be as follows: viz.—first, the city of Copan, then Cholula, followed by Quirigua, Tecpan-Guatimala, Quiché, Gueguetinango, Ocosingo, Mitla, Palenque, and lastly, Uxmal: and about the same period of building, the cities of Chi-Chen, Zayi, Kabah, Espita, and Ticol,

—these last being in the Peninsula of Yucatan. Compared with these relics of past centuries, we consider the City of Mexico to be of comparatively modern date, *at the time of the Spanish conquest* (A. D. 1520).

The Ruins necessary to be described for the illustration of our present subject, will be those of Copan, Palenque, and Uxmal; and for this purpose extracts will be quoted from the lately-published work on Central America, by Mr. Stephens. These extracts will be given as unquestionable authority, and the engravings in the work will be received as accurate representation of the Ruins, and upon which many of our results have been founded. On the subject of their accuracy, the fascinating traveller writes as follows:

"I will only remark, that from the beginning our great object and effort was to procure *true copies of the originals*, adding nothing for effect as pictures. Mr. Catherwood made the outline of all the drawings with the *camera lucida* and divided his paper into sections, so as to preserve the utmost accuracy of proportion. The engravings were made with the same regard to truth, from drawings reduced by Mr. C. himself—the originals being also in the hands of the engraver. Proofs of every plate were given to Mr. C., who made such corrections as were necessary: and in my opinion they are as true copies as can be presented; and except the stones themselves the reader cannot have better materials for *speculation and study*."

Though this candid traveller acknowledges not to

know the principles of Architecture, or the rules of Art, and when in Egypt amused himself by mutilating a statue of Isis,* yet when he came in sight of buried cities in his own country, before unknown to the history of the world, the Sculpture of which is "as fine as that of Egypt,"—feelings he must have had of which no man would rob him,—reputation by being the explorer, of which an enemy would not attempt to deprive him,—and although we are not selfish enough to covet his reputation, yet we are candid enough to admit that we have, from the heart, envied him his feelings!

He has given indeed by his pen, and the artist by his pencil, a reflection of the Ruins, but it is from a mirror of polished ebony, simply a *fac-simile* resemblance,—light and shade only,—a specimen of Daguerreotype! No one can mistake the rapid manner in which the true copy is impressed upon the mind, and that by the most easy and agreeable means—viz., the fascination of his style; but the *colouring of life* is not there,—*the Soul of History is wanting!* The Promethean spark by which the flame of historic truth should illuminate his work, and be viewed as a gleaming beacon from afar, to direct wanderers through the dark night of wonders, has found no spot to rest upon and to vivify! But this he has done,—he has brought the timbers of the historic bark to view:—research must build, and science place the rudder; the pilot, constant as the northern star; en-

* Vide J. L. Stephens's Travels in Egypt, &c.

thusiasm must drive her before the wind, every sail set, fore and aft, aloft, abroad and full, and it will be strange indeed if that spark will not be found upon Truth's phosphoric sea!

If these Ruins can be identified with a nation of the ancient world,—*ancient* world?—the first word is superfluous now, for these discoveries have destroyed the opposite phrase,—*new* world;—that expression will belong hereafter to England and parts of Europe, not America; for the former date from the first Cæsar,—the latter, if we err not, from an older and a greater conqueror! If, we say, these Ruins can be identified with a country of Asia, and of "the olden time," we shall have no regret for having turned shipwright to aid the discovery of that nation; and if our classic galley should founder ere we reach "the point proposed," we shall at least struggle in the buoyant waves of hope and pleasure, our light heart floating above the waters of disappointment; and with joyous pride will we hail those who in passing by have found and steered a truer track!

First will be given a description of such parts of the great Ruins as may be necessary in the author's own words, with such commentaries as may be required by the narration: then will follow Mr. Stephens's reflections upon all the Ruins; his arguments will be met, his errors detected, his contradictions investigated, and thereupon we shall endeavour (at least) to completely refute his deductions and conclusions.

SECTION II.

THE RUINS OF COPAN.

"They are in the district of country now known as the state of Honduras, one of the most fertile valleys of Central America." Their precise locality was stated in the last section, with the exception that their distance from the sea is about "three hundred miles."

"The Copan river is not navigable, even for canoes, except for a short distance in the rainy season."

This is a description of the River now (1843), and not as it may have appeared at the time of erecting the edifices.

"Falls intercept its course before it empties into the Montagua."

As a principle of military defence the site was well chosen, for the barrier of the falls would prevent the approach of an enemy to the city by the river from the Atlantic.

"The extent of the Ruins along the river, as ascertained by monuments still found, is *more than two miles*. There is one monument (or ruin) on the opposite side of the river, at the distance of a mile, on the top of a mountain two thousand feet high. Whether the city ever crossed the river, and extended to that monument it is impossible to say; I believe not."

So do we,—and that belief instructs us in the seeming fact of another means of military defence; for from the locality and height of the mountain it is almost evident that the "monument" was used as a watch-

tower, and consequently from that elevated point a complete view was obtained of all the approaches to the city. These facts illustrate (seemingly at least) that the Aborigines had a knowledge of military security as well as that of architecture ; and as we believe that Copan was the first city built in the Western Hemisphere, these considerations will be of importance in identifying. The reader will understand ("once for all") that no hint, even the most remote, is derived from Mr. Stephens's work (or any other) towards the formation of our Theory, or the establishing of this Epoch,—on the contrary, he distinctly asserts (vol. ii., p. 442),

"I shall not attempt to inquire into the origin of this people, from what country they came, or when, or how ; I shall confine myself to their works and their ruins."

Our artistical or historical comments, good, bad, or indifferent, are our own, and accompany the quotations for the purpose of supporting the Analogies in a subsequent chapter. The italicised and bracketed words the reader will give especial attention to ;—as we have so expressed them for facility in illustrating.

"There are no remains in Copan of palaces or private dwellings, and the principal part (of the ruins) is that which stands on the bank of the river, and may perhaps with propriety be called the Temple. The Temple is an oblong enclosure. The front or river-wall ('stone and nearly *one hundred feet high*,' vol. i., p. 95) extends on a right line, North and South, *six hundred and twenty-four feet*, and it is from *sixty* to

ninety feet in height." The difference in height arising from several parts having fallen. "It (the river-wall) is made of *cut stone*, from three to six feet in length, and a foot and a half in breadth. In many places the stones have been thrown down by bushes growing out of the crevices. The other three sides consist of ranges of steps and *pyramidal* structures, rising from *thirty, to one hundred and forty feet* on a slope. The whole line of survey (of this Temple) is *two thousand eight hundred and sixty-six feet*, which though gigantic and extraordinary for a ruined structure of the Aborigines, *that the reader's imagination may not mislead him*, I consider it necessary to say, *is not so large* as the great (Egyptian) Pyramid of Ghizeh."

We certainly do not desire to be misled, or *our* readers either,—therefore, at once, will be compared the measurements of the pyro-temple of Copan, and the Pyramid of Egypt. Lee Bruyn gives the base side of the great edifice of the Nile at 750 feet. Greaves states it to be 693 feet ; the difference between these computations is fifty-seven feet, which divided for an average, and added to the lesser sum, will shew one side to be 721 feet (and a fraction), which multiplied by four, the sum total of the entire square base will be 2884 feet,—that of Copan—viz., 2866 feet, will leave only a difference between the great Pyramidal Edifices in Egypt and Copan of *eighteen feet!* but from diversity in measurement they may be viewed as the fac-similes of each other

in regard to the base. This cannot be accidental. Taking Greaves's numbers, each side $693 \times 4 = 2772$ feet. Stephens's sum total of Copan is 2866, leaving an increase in size over that of the Egyptian of ninety-four feet! Mr. Stephens may, perhaps, have forgotten the measurements in Egypt, although he has travelled there; but we shall have occasion to refer to the ingenious manner in which he endeavours to stay the "imagination" of his readers upon the subject of all the Ruins.

The comparative measurements have been brought forward, that the reader may not be misled in reading this work.

Another singular coincidence (we may remark) occurs in the measurement of the terraced-pyramid at Mexican Cholula; the base of that is 5760 feet!—now the base of the Egyptian, as shewn above, is 2884 feet only; this sum multiplied by two, produces a sum total of 5768; a difference only of *eight feet*, would make the Pyramid of Cholula *exactly twice* as large as that of Egypt. An error may have occurred in reference to the eight feet—for in so large a measurement, and by different authors, it is but natural that an error might arise, and consequently these bases, as to size, cannot be viewed as accidental.

"Near the South-west corner of the river-wall, and the South-wall, is a recess, which was probably once occupied by *a colossal monument* fronting the water—no part of which is now visible. Beyond are the remains of *two small pyramidal structures*, to the

largest of which is attached a wall running along the west bank of the river. This appears to have been one of the principal walls of the city, and between the *two pyramids* there seems to have been a gateway or principal entrance from the water. The South wall runs at right angles to the river, beginning with a range of steps about thirty feet high, and each step about eighteen inches square. At the South-east corner is *a massive pyramidal structure* one hundred and twenty feet high on the slope. On the right are other remains of terraces and *pyramidal buildings*, and here, also, was probably a gateway, by a passage about twenty feet wide, into a quadrangular area two hundred and fifty feet square, *two sides of which are massive pyramids* one hundred and twenty feet on the slope. At the foot of these structures, and at different parts of the quadrangular area, are numerous remains of *sculpture*, especially *a colossal monument, richly sculptured*, fallen and ruined. Behind it *fragments of sculpture*, thrown down from their places by trees, are strewed and lying loose *on the side of the pyramid, from the base to the top.* 'Idols' give a peculiar character to the ruins of Copan. One stands with its face *to the East* [*i. e.* to the Rising Sun] about six feet from the base of the pyramidal wall. It is *thirteen feet high, four feet in front and back*, and *three feet on the sides* [*i. e.* four-sided column] *sculptured on all four of its sides, from the base to the top*, and one of the richest and most elaborate specimens in the whole extent of ruins. Originally, it was *painted*, the marks

of *red colour* being distinctly visible. Before it at the distance of about eight feet, is a large block of sculptured stone, which the Indians call an altar. The subject of the front [*i. e.* of the Idol-obelisk] is a full-length figure, the face wanting beard, and of a feminine cast, though the dress seems that of a man. On the two sides are rows of *hieroglyphics* [*i. e.* the sacred or religious language] which probably recite the history of this mysterious personage. Following the wall, is another monument or idol of the same size, and in many respects similar. The character of this image as it stands at the foot of the pyramidal structure, with masses of fallen stone [ruins] resting against its base, is grand, and it would be difficult to exceed the *richness of the ornament and sharpness of the sculpture.* This, too, was *painted*, and the *red* is still distinctly visible. The whole quadrangle is overgrown with trees, and interspersed with *fragments* of *fine sculpture*, particularly on the *East side* [*i. e.* to the Rising Sun.] At the North-east corner is a narrow passage, which was probably a third gateway. On the right is a confused range of terraces running off into the forest. Turning Northward, the range to the left-hand continues *a high massive pyramidal structure*, with trees growing out of it to the very top. At a short distance is *a detached pyramid about fifty feet* SQUARE, and thirty feet high. The range of structures turns at right angles to the left, and runs to the river, joining the other extremity of the wall, at which we began our survey. The bank was elevated about thirty

feet above the river, *and had been protected by a wall of stone*, most of which had fallen down."

The city-wall on the river-side, with its raised bank, and making allowances for what had fallen from the top of the great wall, must then have ranged from *one hundred and thirty, to one hundred and fifty feet in height!*

"*There was no entire pyramid*, but at most two or three pyramidal sides, and *then joined* on to terraces or other structures of the same kind."

The first line of this last quotation is distinctly contradicted a few lines before it—for he says, "At a short distance is a *detached* pyramid about fifty feet *square*." Therefore this is an "entire pyramid." That of Cholula stands "solitary and alone" in a large plain, and there, at least, is an "entire pyramid," so far as its base and sides are considered.

"Beyond the wall of enclosure were walls, terraces, and pyramidal elevations running off into the forest, which sometimes confused us. Probably the whole was not erected at the same time, but additions were made, and statues erected by different kings, or perhaps in commemoration of important events in the history of the city. Along the whole line were ranges of *steps* with *pyramidal* elevations, probably crowned on the top with buildings or altars, now in ruins. *All these steps and the pyramidal sides were painted* [red], and the reader may imagine the effect when the whole country was clear of forest, and priests and people

were ascending from the outside of the terraces, and thence to the holy places within to pay their adoration in the Temple.

" Within this enclosure are two rectangular court-yards, having ranges of steps ascending to terraces. The area of each is about forty feet from the river. On one side at the foot of the pyramidal wall is another monument or idol. [*i. e.* sculptured obelisk]. It is about the same height as the others (in all fourteen), but differs in shape, being larger at top than below. Its appearance and character are tasteful and pleasing."

We desire to call the particular attention of the reader to the following piece of sculpture, as it will hold a conspicuous position as we advance in this volume.

"Near this [idol last mentioned] is a *remarkable altar*, which perhaps presents as curious a subject for speculation as any monument at Copan. The altars, like the idols, are all of a single block of stone. In general, they are not so richly ornamented, and are more faded and worn, or covered with moss. All differed in fashion, and doubtless had some distinct and peculiar reference to the idols before which they stood."

Each of the idols, therefore, had an altar before it, and each of the altars had its relative idol, *except* the one about to be described.

" This altar stands on four globes (?) cut out of the

same stone: the sculpture is in *bas-relief*, and it is the *only specimen of that kind of sculpture found at Copan*, all the rest being in bold *alto-relievo*."

By a reference to the map for its locality, we find that it is situated nearly in the very centre of the vast Temple. This, together with its being alone, unassociated with an Idol—the sculpture being entirely different, and "the only specimen" found there, all the others being in *alto*, but this in *basso*—(a proof of its greater antiquity)—the very stone seems to find a voice to proclaim that it was the Chief Altar of Copan. It may be "a curious subject," but certainly does not require much "speculation" to form a conclusion. The description of the detail of the sculpture seems to furnish another reason for believing it to be the principal Altar.

"It is six feet square, and four feet high; and the top is divided into thirty-six tablets [or squares] of *hieroglyphics*, which beyond doubt *record some* EVENT *in the history* of the mysterious people who once inhabited the city."

This we distinctly believe; and that the *sculpture* about to be described, TRANSLATES THE HIEROGLYPHICS, and those being translated, the "event in the history" is then arrived at. Whether we have accomplished this or not, the reader will judge as he proceeds,—for we have looked upon this Chief Altar as the "Rosetta-stone" of the ruins—the Key-stone in the arch of mystery.

"Each side of the altar represents four individuals.

On the West-side are the two principal personages, chiefs, or warriors, with their faces opposite to each other, and apparently engaged in argument or *negotiation.* The other fourteen (figures) are divided into two equal parties, and seem to be following their leaders. Each of the two principal figures is seated *cross-legged*, in the *Oriental* fashion, on an *hieroglyphic*, which probably designated his name and office, or character; and on *two* of which the *Serpent* forms part."

The description reads "three," the engraving shews only *two* Serpents; the later will be received as correct, from the accuracy ascribed to the drawings by Mr. Stephens, and already quoted.

"Between the two principal personages, is a remarkable cartouche, containing two *hieroglyphics*, well preserved, which reminded us *strongly of the Egyptian method* of giving the names of the *kings and heroes in whose honour monuments were erected.* The head-dresses are remarkable for their curious and complicated form. The figures have all breastplates, and one of the two principal characters holds in his hand an instrument, which perhaps may be considered a sceptre,—each of the others holds an *object*, which can be only (?) a subject for speculation and conjecture."

We believe them to be (judging from the engravings) *spiral shells;* the application will be found in the important chapter devoted to the Analogies.

"It [the "object"] may be a weapon of war, and if so, it is the only thing of the kind found at Copan. In

other countries, battle scenes, warriors, and weapons of war are among the most prominent subjects of sculpture; and from the entire absence of them here, there is reason to believe, *that the people were not warlike, but peaceable and easily subdued.*"

Are not the Sculptures, the Idols, and Altars, the ornaments of a *Temple?*—and as a consequence, should be devoid of the weapons of war. A false conclusion is arrived at by Mr. Stephens, when, from the absence of battle-axes, shields, and helms, in a Religious Temple, it must follow as a necessity, that those worshipping there, must be devoid of courage. Our own Altars might be so regarded if his reasoning was admitted, yet few persons would have the temerity to say, because the Christian Altars are devoid of war-like weapons, that the Anglo-Saxon race are "easily subdued."

The hands that built those Temples on the Western Continent, could also defend them. The military position and strength of Copan, prove the builders to be of a race far from cowards, and not easily to be conquered. In these remarks we would not confound the previous distinction drawn between the courage of these Aborigines and those of the North. The Mexicans were courageous in quick assault, but had not the indomitable endurance and persevering fortitude of the Northerns.

Enough has been quoted concerning the ruins of Copan; yet it should be stated, that among those

ruins was found a sculptured *Tortoise*,—this will be referred to in the Analogies.

As a summary of the ruins of Copan, they are of sculptured *stone*, with the *absence* of *stucco;* but pyramidal structures and bases; no circular columns, but square or four-sided obelisks, or Idols; Sculptured Altars; flights of steps forming pyramidal slopes, but only on three sides, excepting *in one instance*, and all these bearing distinct testimony of having been painted or dyed with "a red colour;" a perpendicular wall nearly one hundred feet in height; and the sculpture is not only rich in detail, but finely executed. At Copan there is no vestige of wooden beams or lintels in or about the ruins, and no appearance of a roof of any description. The *arch* is no where found, or any thing indicating that its principle was known to the Copanians.

The absence of all *metal* is another singular feature. The quarry from whence the stone was taken, is about two miles distant from the Temple; and the supposition of Mr. Stephens seems probable—viz., that from the discovery of *flint*-stone, and of the hardest description, the softer stone composing the Altars and Idols, was cut with this flint in lieu of metal. Every thing seems to denote the great antiquity of these ruins over those of any of the other Cities; for it will be shewn that they had a knowledge of the use of metal, and that they had found it. At Ocosingo there is a wooden beam, and at Palenque; and at Uxmal, all the lintels

of the doors are of wood, and so hard is its character, that a sharp knife will turn its edge upon it, as if drawn vertically upon a bar of rough steel or iron. Therefore from the facts contained in this summary, together with the "event in the history" of the Chief Altar, and yet to be given,—we have placed Copan as the most ancient, and, as far as discovered, the first architectural City built on the Western Continent.

There is one description at Copan which will be reserved for the purpose of refuting (in the subsequent pages) one of Mr. Stephens's conclusions, as expressed in his Reflections upon the collective Ruins of these Cities, "whose antiquity," in the language of the Prophet, "is of ancient days."

SECTION III.

THE RUINS OF PALENQUE.

Palenque is situated in the Province of Tzendales, Mexican America. At the distance of about eight miles from the modern village of Palenque, the now celebrated Ruins are located. They are called the Ruins of *Palenque* from the name of the nearest village, and not from any history of their own:—like the field of Waterloo—it has given renown to an humble village adjacent. The name, therefore, of "Palenque," can be of no assistance in unfolding the history of these Ruins,—for the original name of the now desolate Temples and Palaces, has been for centuries lost and buried with its fate. Mr. Stephens writes—

"At half-past seven we left the village. For a short distance the road was open, but very soon we entered a forest, which continued unbroken to the Ruins, and probably many miles beyond. All the wreck of Empires,—nothing ever spoke so forcibly the world's mutations, as this immense forest shrouding what was once a great city. Once it had been a great highway, thronging with people who were stimulated by the same passions that give impulse to human action now; and they are all gone, their habitation buried, and no traces of them left. Fording this (river Otula) very soon we saw masses of stones, and then a *round sculptured* stone. We spurred up a sharp ascent of *fragments*, so steep that the mules could barely climb it, to a terrace, so covered, like the whole road, with trees, that it was impossible to make out the form. Continuing on this terrace, we stopped at the foot of the second, and through openings in the trees we saw the front of *a large building*, richly ornamented with *stuccoed* figures on the *pilasters*, *curious* and *elegant;* trees growing close against them, and their branches entering the doors; in style and effect unique, extraordinary and mournfully beautiful. We tied our mules to the trees, and ascended *a flight of stone steps*, forced apart, and thrown down by trees, and entered the Palace, ranged for a few moments along the *corridor*, and into the *courtyard;* and after the first gaze of eager curiosity was over, went back to the entrance, and standing in the doorway, fired a *feu de joie* of four rounds each, being the last charge of our fire-arms.

But for this way of giving vent to our satisfaction, we should have made the roof of the old Palace ring with a hurrah! We had reached the end of our long and toilsome journey, and the first glance indemnified us for our toil. For the time, we were in a building erected by the *Aboriginal* inhabitants; *standing before* the Europeans knew of the existence of this Continent; and we prepared to take up our abode under its roof—the sole tenants of the Palace of unknown Kings."

The reader will excuse the preceding introduction—its graphic style will find its own apology; and though not *descriptive* of the Ruins, *yet the approach to them* seems to form a part of this historical Romance of the Wilderness.

"As at Copan, it was my business to prepare the different objects for Mr. Catherwood to draw. Many of the stones had to be scrubbed and cleansed; and as it was our object to have the *utmost possible accuracy in the drawings*, in many places scaffolds were to be erected, on which to set up the *camera-lucida*. That the reader may know the character of the objects we had to interest us, I proceed to give a description of the building in which we lived, called the *Palace*. It stands on an *artificial* elevation of an oblong form *forty feet high, three hundred and ten in front and rear, and two hundred and sixty feet on each side*."

Here, then, is distinctly stated—a pyramidal elevation having *four sides*, and detached from any other structure. Its measurement around the base is 1140 feet!

"*This elevation was formerly faced with stone*, which has been thrown down by the growth of trees, and its form is hardly distinguishable. The building [we say *Temple*—not Palace,] stands (on this pyramidal elevation) with its face to the *East*, and measures *two hundred feet front, by one hundred and eighty feet deep.* Its height is not more than twenty-five feet, and all around it had *a broad projecting cornice of stone.* The front contained *fourteen doorways*, about *nine feet wide* each, and the intervening piers [*i. e.* square columns] are between *six and seven feet wide.* On the left (in approaching the palace) eight piers have fallen down, and as also the corner on the right, and the terrace underneath is cumbered with ruins. But six piers remain entire, and the rest of the front is open. The building was *constructed of stone*, with a mortar of lime and sand, and *the whole front was covered with stucco and painted.*"

We believe this last manner (stuccoing) to have been ages *after* the original structure was erected, and for the purpose of promulgating a new Religion. This important point will be investigated in a subsequent volume. It is only remarked here, that the reader may not be perplexed at *stone* being covered with *stucco*, since in building, ancient or modern, it was only usual to cover *bricks* with plaister or stucco.

"The piers were ornamented with *spirited figures* [in stucco] in bas-relief. On the top of one are *three* hieroglyphics *sunk in the stucco.* It is enclosed by a richly ornamented border, about ten feet high and six

wide, of which only a part remains. The stucco is of admirable consistency, *and hard as stone.* It was *painted*, [stained ?] and in different places about, we discovered the remains of *red*, *blue*, *yellow*, *black*, *and white.*"

We have already called this edifice the *Temple*, believing it not to have been originally a palace. This distinction is nearly defined from the fact that *hieroglyphics* are found upon the edifice : for hieroglyphics (*i. e.*, sacred and symbolical writing) constitute the Religious language of nearly all the ancient nations,—but of Egypt especially. The language of Religion and the Hieratic (that of the priests) were placed upon the *sacred* edifices, and being so placed, proved them to be Temples. Those languages were, also, painted upon mummy-cloths and coffins, or sculptured upon the outward granite Sarcophagii,—the Egyptians holding the rights of Sepulture in the most sacred estimation; for those rights were only granted upon a public investigation of the character of the deceased, and a general verdict in his favour. This *post-mortem* examination of character even the king was not exempt from, and the poorest subject of Egypt could bring his accusation against the deceased monarch, with the privilege of sustaining his charges by facts and argument,—for by the laws of Egypt every Egyptian was considered equal and noble with his countrymen,—Character and Talent being the only distinctions to entitle the deceased to sepulture, and

the hieroglyphical inscriptions to perpetuate a name. The King of Egypt might (and it was a custom) build his own monument and Sarcophagus, inscribe them with his victories and virtues ; but his body (after death) would not be placed within, unless at the public ordeal upon his life and character the *People* should grant permission.

If such a custom obtained at the present day, how many lying tomb-stones and monumental effigies would escape the charge of falsehood; and how many unrecorded possessors of talent and character, would breathe in marble for the imitation of their posterity !

The Enchorial language (*i. e.* the common or spoken) was not placed (alone) on sacred edifices : therefore its absence on a building almost demonstrates that building to have been erected and adorned for sacred purposes. Upon this consideration we shall view the great edifice of Palenque,—as the Temple, and not the Palace. And, it might naturally be asked if this is a Palace, where is the Temple ?—for in all ancient nations the Temple of worship was always the grandest edifice of a metropolis : the same custom is still continued in more modern times,—Rome has its St. Peter's, and London its St. Paul's.

The hieroglyphics on the Altar and Idols of Copan (*vide* last Section) in a similar manner demonstrate those sculptures to be of a Religious character, but that fact does not preclude the association of Historical events,—they were so introduced and incorporated by

the Egyptians and the ancients, in order to *deify* those events ;—and by thus rendering a sacristy of character to the hero, or the glory, to give them both (in their belief) an earthly, or rather a celestial immortality !

Herodotus states (ii. §. 36) that the hieratic (priests) and the demotic (common) were the two written languages of Egypt,—these two were apart from the hieroglyphical or *symbolical* language. Diodorus Siculus (iii., § 3) supports his predecessor, and says that the former (hieratic) was used *only by the priests*,—while the latter (*i. e.* the Enchorial or demotic) was used in common by all the Egyptians,—*i. e.*, that it was the *spoken* language of the country, and, as already shewn, not used upon *sacred* edifices. From these facts, derived from ancient custom, may be gathered why the ciphers of the common language of the Mexican Aborigines are not found upon *their* Temples; and as a consequence, the absence of the spoken language upon those Temples proves them (from the ancient custom) to have been erected at a period when that peculiar custom was practised ; and therefore, (apart from other considerations) the time of their erection must be viewed at a remote antiquity.

" It (the stucco) was painted, and in different places about we discovered the remains of *red*, *blue*, *yellow*, black, and white."

In the language of the Fine Arts " black and white" are not received as colours—they are merely accesso-

ries. Red, Blue, and Yellow, are the three; and the only primitive earth-colours, and by their amalgamation in certain proportions (aided by the subordinates, black and white) all secondary colours — or *tints* strictly speaking—are produced. The Rainbow possesses but *three* primitive colours; but by their juxtaposition and refractions, the purple, orange, green, and violet are produced.

Titian painted a picture in which he used only the three primitives; but taking the Rainbow for his mistress in colouring, he so arranged the juxtapositions of the original and "divine three," that the cloud-created Iris might well be jealous of the triple tints of Titian!

No greater proof could be given of antiquity, than the discovery that the Mexican Aborigines were ignorant of the art of mixing colours—for the three primitives only, and not the secondary colours—are found upon the Temples. The "Tyrian dye" or purple, was not extracted from the earth, but from the Sea, from a shell-fish, since called the *purple murex.*

For ages it was believed that the Rainbow possessed *seven* colours. Science has proved that it contains but *three.* Nature has no more: and without even alluding to other religious opinions—the Trinity is even figured in the Rainbow: and the Divine Arch viewed in this figurative manner, has indeed the Eye of the Almighty upon it—*the Three in One*—it is not only the "Covenant," but the Type of Salvation from the Father to his children!

The reader will pardon this slight digression, and the writer makes the following assertion for the investigation of the curious, without any fear of a negative being produced. The conclusion is from many years of observation; viz., *That every thing in Nature of the Animal or the Vegetable kingdom; the Rainbow and the Elements; that all the works of Art embraced in the comprehensive term*, Architecture (Edificial or Naval): *in the Arch itself, and even in Mechanics; that in all these productions of Nature or Art there are* ONLY THREE GRAND PARTS! And many of those parts contain within themselves *three* subdivisions. Those subdivisions are only accessories, holding the same relation to the whole, that the secondary colours do to the primitives of the Rainbow. We will give a few illustrations from Nature and Art. For instance,—the Fruit-tree,—the three primitive parts are the roots, trunk, and branches, these are composed of fibrum, sap, and bark; the accessories are the leaves and fruit; the leaf consists of the stalk, fibres, and the web; the fruit, of the rind, the apple, and the core. The Human form will bear the same test; viz., head, trunk, and limbs—nay, the very principles of life, brain—lungs, and heart; and also the great combinations in Chemistry! The sublime science of Astronomy also supports the conclusion. For the illustration from Art —a Temple. The three grand divisions are the foundation, body, and roof; the front of the edifice is in three parts—viz., columns, entablature, and pediment;

these being subdivided, and three parts again appear: 1st, a Column,—the shaft, capital, and abacus; 2d, the Entablature,—the architrave, frieze, and cornice; 3d, the Pediment,—the apex, and the two corners, forming a triangle. The triangle is, also, the facial characteristic of a square Pyramid, and its square base contains two triangles; but the true Pyramid contains only three sides, each, with the base, present triangles. If man's efforts in Art have produced by accident the

TRIA JUNCTA IN UNO,—

we must feel that nothing in *Nature* can be accidental, and investigation will prove that the Divine "three" pervade all! We are not aware that the above assertion has ever been made by any author, but we are convinced from years of observation, that although original and startling, it is no less the truth—for being founded in Nature it could not be otherwise. In the third volume this subject will be enlarged upon; for the present we claim the discovery of this great philosophical principle—the true active one of Nature and of Art, with the possession of which a man has the key to the *arcana* of both.

The Mexican Aborigines then had, apparently, no knowledge of the art of mixing colours, from which fact a strong proof is gained of their great antiquity.

"The piers (*i. e.* the square columns of the Temple) which are still standing, contained other figures of the same general character, but which unfortunately are

more mutilated, and from the declivity of the terrace it was difficult to set up the *camera lucida* in such a position as to draw them. The piers which are fallen were no doubt enriched with the same ornaments. *Each one* had a specific meaning, *and the whole probably presented some allegory or history*, and when entire and painted, the effect in ascending the terrace must have been imposing and beautiful."

This "allegory or history" we have endeavoured to decipher in the Analogies. The sculpture of this Temple, like the metopes of the Parthenon, should not be viewed in separate parts, but as a whole; for the parts, like single letters, are useless in themselves, but when placed together in proper and consecutive localities, they instantly express a word, or sentences, and thence convey to the mind the full intelligence of the subject.

"The tops of the doorways are all broken. They had evidently been square, and over one were large niches in the wall on each side, in which the lintels had been laid. The lintels had been all fallen, and the stones above formed broken natural arches [angles ?]. Underneath were heaps of rubbish, but there were no remains of lintels. If they had been single slabs of stone, some of them must have been visible and prominent, and we made up our minds *that the lintels had been of wood*, and perhaps we should not have ventured the conclusion, but for the *wooden lintel* which we had seen over the doorway at Ocosingo, and by what we saw afterwards in Yucatan (Uxmal), we

were confirmed beyond *all doubt* in our opinion. I do not conceive, however, that *this gives any conclusive data* in regard to the age of the buildings. The wood (lintels) if such as we saw in the other places (*i. e.* Ocosingo and Uxmal) would be very lasting, its decay must have been extremely slow, and *centuries* may have elapsed since it perished altogether."

The decaying of the lintels at Ocosingo and Palenque, and their existence and *preservation* at Uxmal enables a data to be formed in reference to the order of their erection; for the *non-appearance* of any wooden lintels at Copan authorizes the placing of that city first in chronological order, followed by the cities of Ocosingo and Palenque, and from the argument, and the preservation of the wood, Uxmal was built *after* the foregone.

"The building has two parallel corridors running lengthwise *on all four of its sides.* In front these corridors are about nine feet wide, and extend the whole length of the building, upwards of two hundred feet. In the long wall that divides them there is but one door, which is opposite the principal door of entrance, and has a corresponding one on the other side, leading to a courtyard in the rear.

The floors are of cement, as hard as the best seen in the remains of Roman baths and cisterns. The walls are about ten feet high,—*plastered*,—and on each side of the principal entrance ornamented with *medallions*, of which the borders only remain,—these

perhaps contained the busts of the Royal family. The separating-wall had apertures of about a foot, probably intended for purposes of ventilation. *The builders were evidently ignorant of the principle of the* ARCH, and the support (ceiling) was made by stones (blocks) lapping over as they rose, as at Ocosingo, and as among the Cyclopean remains in Greece and Italy." * * * * "From the centre door of this corridor a range of stone steps, thirty feet long, leads to a rectangular courtyard, eighty feet long by seventy broad. On each side of the steps are grim and gigantic figures *carved on stone* in *basso relievo*, nine or ten feet high, and in a position slightly inclined backward, from the end of the steps to the floor of the corridor. They are adorned with head-dresses and necklaces, *but their attitude is that of pain and trouble.* The design and anatomical proportion of the figures are faulty, but there is a force of expression about them which shews *the skill and conceptive power of the artist.* On each side of the courtyard of the Palace (Temple) are divided apartments, probably for sleeping. (?) On the right, the piers have all fallen down. On the left they are still standing and ornamented with *stucco figures.* In the centre apartment, in one of the holes, are the remains of a *wooden pole*, about a foot long, which once stretched across, but the rest had decayed. It was the only piece of wood (worked) we found at Palenque, and we did not discover this until some time after we had made up our minds in regard to the wooden lintels over the

doors. It was much worm-eaten, and probably in a few years not a vestige will be left. At the farther side of the courtyard was another flight of stone steps, corresponding with those in front, on each side of which are carved figures, and on the flat surface between are single *cartouches of hieroglyphics.*" * * * * * * "In the further corridor the wall was in some places broken, and *had* SEVERAL *separate coats of plaister and paint.* [Proofs of different periods] In *one place we counted six layers, each of which had the remains of colours.* This corridor opened to a second courtyard, eighty feet long, and but thirty across. The floor of the corridor was ten feet above that of the courtyard, and on the wall underneath were *square stones* with *hieroglyphics sculptured* upon them. On the piers were *stuccoed figures,* but in a ruined condition. On the other side of the courtyard were two ranges of corridors, which terminated the building in this direction. The first of them is divided into three apartments, with doors opening from the extremities upon the western corridor. All the piers are standing excepting that on the north-west corner. All are covered with *stucco ornaments*, and one with *hieroglyphics.* The rest contain *figures* in *bas relief.*" * * * "There are several distinct and independent buildings. [Within the confines of the Temple] The principal of these is the TOWER, on the south side of the second court. This Tower is conspicuous by its height and proportions: the base is thirty feet square, and it has *three stories.* Entering over a heap of rubbish at the base, we *found within another Tower, distinct from the*

outer one, and a stone staircase, so narrow that a large man could not ascend it. The staircase terminates against a dead stone ceiling, closing all further passage. *The whole Tower was a substantial stone structure,* and in its arrangements and purposes about as incomprehensible as the sculptured tablets. East of the Tower is another building, with two corridors, one richly decorated with *pictures in stucco, and having in the centre an elliptical tablet.* It is four feet long and three wide, *of hard stone, set in the wall,* and the SCULPTURE is in *bas relief.* Around it are the remains of a rich *stucco border.* The principal figure sits cross-legged (*i. e.* orientally) on a couch, ornamented with two leopards' heads: the attitude is easy, the physiognomy the same as that of the other personages, and the *expression calm and benevolent.* The figure wears around its neck a necklace of pearls [beads of gold?] to which is suspended a small medallion containing a face, perhaps for an image of the Sun."

From the positive radii around the medallion (as presented by the artist) there can be no hesitation in distinctly stating that it was intended for an "image of the Sun." This is essential in identifying the analogy of Religious worship: it also gives further authority for the belief that this edifice was a Temple, and not a Palace. The *Tower* of Palenque also aids this belief, for from its locality it would seem to have been used as a modern oriental minaret, from which the priests summoned the people to prayer.

"Like every subject of sculpture we had seen in this country, the personage had earrings, bracelets on the wrists, and a girdle round the loins. The head-dress differs from most of the others at Palenque in that it wants the plume of feathers. Near the head are *three hieroglyphics.* The other figure, which seems that of a woman is sitting cross-legged [kneeling ?] on the ground, richly dressed, and apparently in the act of *making an offering.* In this supposed offering is seen a plume of feathers, in which the head-dress of the principal personage is deficient. Over the head of the sitting personage are *four hieroglyphics. This is the only piece of Sculptured Stone about the the Palace* (Temple) except those in the courtyard. Under it formerly stood a table [altar ?] of which the impression against the wall is still visible."

It will be observed that the above *Sculpture is the only one in Stone* in the interior of the Temple ; and from the image of the Sun suspended from the neck of the principal figure, whose countenance is "calm and benevolent," and the richly-attired kneeling figure making an offering, the Sculpture seems to represent the Apollo of the Aborigines receiving a tributary gift. The "Table" underneath and in front, is in the very position of an Altar-table, upon which may have been placed the votive offerings of the living, in imitation of the Sculpture above the Altar. In a similar manner the more modern altar of the Christians is placed, for it is stationed beneath the artistical object of worship or the tables of the Decalogue. A painting

over a Christian altar, of the Magii adoring the Infant SAVIOUR, and thereby calling for similar worship from the living, will completely illustrate the sculptured altar-piece of Palenque. We think that this will be admitted, and being so it establishes that this great edifice was one of the chief Temples of the Aborigines, erected by them for the worship of their God of light and heat—viz., the Sun.

This may then have been the Mecca-shrine of the Kingdom, to which all the nation made their annual pilgrimage; and especially do we believe this to have been the case, from the fact of the *stucco* being placed upon the *stone*, and the former illustrating a later Religion than that proved by the stone-sculpture; and the Religion being partially changed (as will be shewn hereafter), still it was the chief Temple for the assemblage of the people, and from which, perhaps, from the Tower of the Temple, was promulgated not only any change in the form of Religious worship, but also in the Laws of the country. Every thing indicates that this edifice was the Aboriginal Temple of the Sun: if it was the Palace, again would we ask, where is the Temple? for in all ancient nations, the edifice in which was performed the Religion of the country, was of more importance than any earthly residence. Jerusalem, Athens, and Rome, possessed the Temple, the Parthenon, the Capitol, and the Pantheon; Tyrus, Carthage, and Palmyra, their gorgeous Temple to Apollo (*i. e.* the Sun); Italy, England, and France, justly boast of their Churches sacred to St. Peter,

St. Paul, and the Mother of the Saviour !—and the great Mahommedan family point with religious joy to the Shrine at Mecca ; and why then should the Aborigines of the Western Hemisphere be an exception ?

The jewelled Temples of the Sun (*i. e.* of Apollo), that in Mexico and Peru tempted the blood-stained feet of Cortez and Pizzaro, were but the types of the original at Palenque; for the latter was in ruins when the Spanish pirates landed, and none of their historians even allude to the desolation of past ages, so engrossed were they with that of their own!

Another description of a piece of Sculpture (in stucco) upon a building near the Temple of Palenque, will be reserved for illustrating a powerful similitude to a Tyrian branch of worship. This will receive a full investigation in the chapter devoted to the national Analogies.

On the map of the Ruins of Palenque, and in the descriptions (as furnished in Mr. Stephens's work), the Temple, and *five other* edifices, all rise from a pyramidal base, having *four sides ;* this fact will again be brought forward in refutation of one of his architectural conclusions.

SECTION IV.

THE RUINS OF UXMAL.

These monuments of antiquity are situated in Yucatan, the great Peninsula of Mexican America.

"Emerging suddenly from the woods, to my astonishment, we came at once upon a large open field strewed with mounds of ruins, and vast buildings on terraces, and *pyramidal structures*, grand, and in good preservation, richly ornamented, without a bush to obstruct the view; and in picturesque effect, almost equal to the Ruins of Thebes. [Egypt] Such was my report I made to Mr. Catherwood on my return, who, lying in his hammock unwell, and out of spirits, told me I was romancing; but early the next morning we were on the ground, and his comment was, that the *reality exceeded the description!*"

It should be remembered that the above distinguished artist (Catherwood) had visited and copied the Ruins of Thebes and Egypt generally, and consequently his testimony is of more than common authority.

"The place of which I am now speaking (Uxmal) was, beyond all doubt, once a large, populous, and highly *civilized city, and the reader can nowhere find one word of it on any page of history.* Who built it?—why it was located on that spot, away from water, or any of those natural advantages which have determined the sites of cities whose histories are known, what led to its abandonment, no man can tell. The only name by which it is known, is that of the Hacienda [*i. e.* farm-plantation] on which it stands. In the oldest deed, belonging to the Peon family [*i. e.* the owners], which goes back a hundred and forty years, the buildings are referred to in the boundaries of the

estate as *Las Casas de Piedra* [*i. e.* the stone-houses]. This is the only ancient document or record in existence, in which the place is mentioned at all. The Ruins were all exhumed: within the last year the trees had been cut down and burned, and the whole field of Ruins was in view." * * * * "In attempting a description of the Ruins, so vast a work rises up before me, that I am at a loss where to begin." * * * * "Drawn off by mounds of ruins and piles of gigantic buildings, the eye returns, and again fastens upon a lofty structure. It was the first building I entered. *From its front doorway I counted sixteen elevations* [buildings], *with broken walls and mounds of stones, and vast magnificent edifices*, which at that distance seemed untouched by time and defying ruin. I stood in the doorway when the Sun went down, throwing from the buildings a prodigious breadth of shadow, darkening the terraces on which they stood, and presenting a scene strange enough for a work of enchantment. This building [*i. e.* in which he viewed the scene] is sixty-eight feet long. The elevation on which it stands, is built up solid from the plain, entirely artificial. *Its form is not pyramidal*, but *oblong*, and rounding, being two hundred and forty feet long *at the base*, and one hundred and twenty feet broad, and it is protected all around, *to the very top, by a wall of square stones.*"

The terms of the last sentence are in direct opposition to the description,—for the elevation is distinctly *pyramidal.* It does not require a square base only

rising from their corners to a central apex, to be essentially pyramidal,—for a *cone* is pyramidal, or an "oblong" rising and diminishing from a broad base; all walls on *an inclined plane*—no matter at what degree of elevation or declivity, possess the chief essential of a pyramid.

The cone, oblong, and square,—even a triple-sided or octagonal pyramid, would be, one and all, correct phrases in the language of Architecture, to express the character of the pyramid ; and are so used in contradistinction to walls (one or more) of a perpendicular description,—and the instant such walls lose the facial of the plumb-line, they become *pyramidal*, from the principle of the wall rising from its base, and falling to a centre, which, we repeat, is the chief essential of the pyramid. The number of sides, or none at all (*i. e.* a cone), has no part in the pyramidal *principle;* as the key-stone is to the Arch, so the apex is to the Pyramid; but if the latter *is only half reared,* yet approaching by the inclined walls *towards an apex*, it is as much a pyramidal structure as if the sides had reached the apex itself. It is to be regretted that Mr. Stephens should have been ignorant of the Fine Arts and their rules—(we make this remark on his own honest confession*)—because by the confusion of terms he not only often contradicts himself, but misleads the general reader in forming conclusions from his graphic descriptions.

* Vide J. L. Stephens's Travels in Egypt.

It will, however, be our duty not to pass any such contradiction, but by the rules of art endeavour to translate the language of the Ruins. Mr. Stephens has, however, a *motive* in destroying all resemblance between these edifices and those of Egypt, *or their neighbours.* In the next chapter that motive will be unfolded in his own words.

"On the East side of the structure is a *broad range of stone steps*, between eight and nine inches high, and so steep, that the greatest care is required in ascending and descending: of these we counted *one hundred and one in their places. Nine were wanting at the top,* and perhaps *twenty* were covered with rubbish at the bottom. At the *summit* of the steps is a *stone platform* four feet and a half wide, running along the rear of the building. There is no door in the centre, but at each end a door opens into an apartment eighteen feet long and nine wide, and between the two is a third apartment of the same width, and thirty-four feet long. *The whole building is of stone; inside the walls are of polished smoothness;* outside, up to the height of the door, the stones are plain and square; above this line there *is a rich cornice or moulding,* and from this to the top of the building, *all the sides are covered with rich and elaborate sculptured ornaments, forming a sort of arabesque.* The style and character of these ornaments were entirely different from those of any we had seen before, either in that country or any other; they bore no resemblance whatever to those of Copan or Palenque, and were quite as unique and peculiar. The de-

signs were strange and incomprehensible, very elaborate, sometimes grotesque, but often simple, tasteful, and beautiful. Among the intelligible subjects, are squares and diamonds (*i. e.* forms), with busts of human beings, heads of leopards, and compositions of leaves and flowers, and the ornaments known every where as *grecques*. The ornaments which succeed each other are all different; the whole form an extraordinary mass of richness and complexity, and the effect is both grand and curious; and the construction of these ornaments is not less peculiar and striking than the general effect. There were no tablets or single stones, each representing separately, or by itself, an entire subject; but every ornament or combination is made up of separate stones, on each of which *part* of the subject was carved [sculptured], *and was then set in its place in the wall.* (*?*) Each stone by itself was an unmeaning fractional part; but placed by the side of others helped to make a whole, which, without it would be incomplete. Perhaps it may, with propriety, be called a species of sculptured *mosaic*."

This last sentence cannot be entertained,—for *mosaic* is an arrangement of COLOURED stones, to represent a *painted floor*, wall, or ceiling,—their shape is not material, but they must be possessed of different colours. Now this does not appear upon the walls of Uxmal [*i. e.* of the edifice now in review], and the absence of *coloured* stones gives the negative to their being even "a species of mosaic." Nor were the stones *first* sculptured, "and then set in their places in the

wall;" that is entirely a modern custom; but by applying the history of ancient sculpture to the preceding description, the means whereby the accuracy of facial sculpture of the wall was obtained, is at once defined and established. The Greeks placed the stones of their friezes and pediments upon their Temples in their *rough state,—they were sculptured afterwards*, and consequently the greatest accuracy in the connecting lines from one stone to another was obtained, and could be by that manner only. The fluting of a column (of one or more blocks of marble) was always sculptured *after* it had been erected in its rough state. This was the only practice in that branch of art, and without doubt it was (it must have been) so practised upon the beautiful and unique walls of Uxmal.

In perusing the foregone descriptions, the reader may almost ask himself if his perceptive powers are not betraying him?—whether he is reading of an Athenian display of Sculpture, or really of an ancient edifice on the Western Continent! Well might it have appeared to the bewildered traveller as "a work of enchantment." He then proceeds to describe another building of the same character and sculpture: an edifice supposed to have "some reference to the Vestals, who in Mexico were employed to keep burning the sacred fire." It is thus sketched:

"It is situated on an artificial elevation about fifteen feet high. Its form is quadrangular, and one side, according to my measurement, is ninety-five *paces* in length. It was not possible to pace all

around it, from the masses of fallen stones which encumbered it in some places, but it may be safely stated at *two hundred-and-fifty feet square* [*i. e. one thousand feet* in the entire measurement!]. It is built entirely of *cut stone* [like the other buildings] and the whole exterior is filled with the same rich, elaborate, and incomprehensible sculptured ornaments. The principal entrance is by a large doorway into a beautiful *patio* or courtyard, grass-grown but clear of trees, and the whole of the *inner façade is ornamented more richly and elaborately than the outside*, and in a more perfect state of preservation."

This may be accounted for from the apparent fact, that the interior sculpture was executed *after* that on the outward walls; for it appears to be far more beautiful and elaborate, and thence more time would be required for its completion, and as a consequence, it could only be finished at a later date ; added to this a greater protection from the weather is given to the *inside* of quadrangular walls than on the outside, and that without any reference to roofs or coverings: for a strong wind striking, for instance, an easterly wall on the outside, the force of the wind is destroyed, and consequently reaches the opposite wall *in the area* with a greatly diminished power. The same argument would apply to the wind from any quarter, blowing upon unroofed quadrangular structures, and this these builders seem to have completely understood by making the Sculpture more refined and delicate upon the inside.

"On one side the combination [of the Sculpture] was in the form of diamonds, simple, chaste, and tasteful: and at the head of the courtyard *two gigantic serpents* (with their heads broken and fallen) were winding from opposite directions along the whole façade"—[*i. e.* one thousand feet].

It will be remembered that the Chief Altar at Copan has sculptured on it *two serpents:* in the Analogies we shall endeavour to read these wily hieroglyphics.

"In front and on a line with the door of the preceding edifice, is another building on a lower foundation of the same general character, called *Casa de Tortugas*, from the sculptured *turtles* over the doorway."

That the reader may not be misled, these "turtles" are not as defined in Scripture (*i. e.* young doves), but the *tortoise*, the well-known shellfish; and in the splendid illustrations of these Ruins in Waldeck's work (folio, 1838) the *tortoise* is distinctly given, and without doubt is so meant by Mr. Stephens. There are *four of them* in a group, their heads approaching to a centre, *each tortoise* is in a square, and in the two external angles of each square is an *Egg*. The *tortoise* and *the egg*, are both National emblems, and the Nation claiming them will be proved in the Analogies.

"In the front was a broad avenue with a line of ruins on each side, leading beyond the wall to a great mound of ruins: and beyond this a lofty building in the rear. Between the two was a large *patio*, or courtyard, with corridors on each side, and the ground

of the courtyard sounded hollow. In one place, the surface was broken, and I descended into *a large excavation, cemented*, which probably had been intended as a granary. [Rather as a *water* reservoir] At the back of the courtyard, on a high, broken terrace, which it was difficult to climb, was another edifice more ruined than the others, but which from the style of its remains, and its commanding position, overlooking every other building [except the first described] and apparently having been connected with the distant mass of ruins in front, must have been one of the most important in the City, perhaps the principal Temple. The whole presented a scene of barbaric (?) magnificence, utterly confounding all previous notions in regard to the Aboriginal inhabitants of this Country; and calling up emotions which had not been wakened to the same extent by any thing we had yet seen."

"There was one strange circumstance connected with these ruins—viz., no water had ever been discovered, and there was not a single stream, fountain, or well, nearer than the Hacienda, a mile and a half distant. It is supposed that the face of the Country had not changed; and that somewhere under ground must exist great wells, cisterns or reservoirs [perhaps acquaducts] which supplied the former inhabitants of the City with water." * * * * * "While I was making the circuit of these ruins, Mr. Catherwood proceeded to the *Casa del Gobernador;* it indicates the principal building of the old City, or *royal* house. (?) It *is the grandest in position*, the *most stately in Architecture*

and proportions, and the most perfect in preservation of all the structures remaining at Uxmal."

The same argument brought forward in the last Section, to prove that the chief edifice of Palenque was the *Temple*, and not the Palace, will apply to this supposed "royal house." As to the phrase "*Casa del Gobernador*"—or Governor's house,—it is the name by which it is called in the neighbourhood, and can have no bearing upon the true character of the edifice,—but the very superior preservation of the building would point it to be one held Sacred from any rude assault by the people; while its Architecture, importance of its position, and magnitude, at once justify the name of Temple being given to this edifice, and as such we shall view it. Mr. Stephens appears to be so strict a Spartan Republican, that every large, or magnificent building in the Ruined Cities, he considers to be a *Palace*,—he seems to have thought less of mind, than of matter.

"This edifice [Temple] stands on three ranges of terraces. The first terrace is *six hundred and forty feet long, and five feet* high. It is walled with *cut stone*, and on the top is *a platform twenty feet broad*, from which rises another terrace *fifteen feet* high. At the corners this terrace is supported by cut stones, having the faces rounded so as to give a better finish than with sharp angles. The great platform is flat. At the south-east corner of this platform is a row of ROUND *pillars eighteen inches in diameter*, and three or four feet high, [*i. e.* broken pillars] extending about one hundred feet along the platform; and these were the

nearest approach to pillars or *columns* (circular) that we saw in all our exploration of ruins of that country."

What "nearer approach" was necessary to prove the existence of circular columns, than his own description? Of this hereafter,—again he writes:

"In the middle of the terrace, along an avenue leading to a range of steps, was *a broken round pillar*, inclined and falling, and with trees growing around it. In the centre of the platform, at a distance of two hundred and five feet from the border in front, is a range of stone steps, more than a hundred feet broad, and thirty-five in number, ascending to a third terrace, fifteen feet above the last, and thirty-five feet from the ground; which being on a naked plain, formed a most commanding position. The erection of these terraces alone was an immense work. *On the third terrace*, with its principal doorway facing the range of steps, stands the noble structure. [Temple] The façade measures *three hundred and twenty feet.* Away from the regions of dreadful rains, and the rank growth which smothers the Ruins of Palenque,—it stands with all its walls erect, and almost as perfect as when deserted by the inhabitants. The *whole building is of stone*, plain up to the moulding that runs along the tops of the doorway, and above filled with the same rich, strange, and elaborate Sculpture; among which is particularly conspicuous, the ornament before referred to, as *la grecque.*"

By a reference to the illustrated folio of Waldeck, it

is found that this ornament is chiefly the meander, or the Grecian square border, used in the embroidery of the mantles and robes of Attica.

"There is no rudeness or barbarity in the design or proportions; on the contrary, the whole wears an air of Architectural symmetry and grandeur; and as the stranger ascends the steps, and casts a bewildered eye along its open and desolate doors, it is hard to believe, that he sees before him the work of a race in whose epitaph, as written by historians,* they are called ignorant of Art, and said to have perished in the rudeness of savage life."

In justice to those historians, it should be stated, that they did not know of these architectural wonders; for if they did, no excuse can be rendered in extenuation of such an "epitaph"—thence has arisen the necessity of a New History of Ancient America; to, at least, the landing of Columbus; and even that will now wear another aspect. Mr. Stephens, in the last sentence quoted, justly reasons upon, and correctly censures the false conclusions of those historians;—yet a few pages before, he, himself, calls the *tout ensemble* of the Uxmal Ruins, with all the beautiful Sculpture, and Classical ornaments, "a scene of *barbaric* magnificence!" He seems afraid to combat with even the assertions of those Historians, whose "epitaph" upon an entire people, was written in ignorance of their works of Art. He says, "*it is hard to believe*" that

* Dr. Robertson and others.

they " perished in the rudeness of savage life,"—why, with such a gorgeous " scene" as that of Uxmal before him, *it was an impossibility* that they could so have perished, either in the mind, or in history. The Ruins and Temple of Uxmal, he says, present " a scene of *barbaric* magnificence !" *if they do*,—either to himself or his readers, then were Athens and the Acropolis barbaric, and Pericles and Phidias barbarians !

" But there was one thing which seemed in strange want of conformity with all the rest. I have mentioned that at Ocosingo [Ruins] we saw a *wooden beam*, and at Pelanque, the remains of a wooden pole ; at this place [Uxmal] *all the lintels had been of wood, and throughout the ruins, most of them were still in their places over the doors.* The lintels were heavy beams, eight or nine feet long, eighteen or twenty inches wide, and twelve or fourteen thick ; the wood like that of Ocosingo, was very hard, and rang under the blow of the machete."

From a further description, it appears that this peculiar wood was brought from a distance of three hundred miles. Waldeck says, that it is more durable than *lignum vitæ*, and is called by the natives *jovillo.* The strength of this wood is thus shewn by Mr. Stephens :

" The position of these lintels was most trying, as they were obliged to support a solid mass of stone wall, *fourteen or sixteen feet high, and three or four feet in thickness.*"

From a calculation of the measurements around the

base of the principal terrace, or pyramidal elevation, the entire distance is *two thousand five hundred and sixty feet.* The Temple, which stands upon a third terrace, is fronting to the East,—*i. e.* to the rising Sun, —the chief object of Worship.

"In the centre [of the Temple], and opposite the range of steps leading to the terrace, are three principal doorways. The middle one is eight feet six inches wide, and eight feet ten inches high; the others are of the same height, but two feet less in width. The centre door opens into an apartment sixty feet long, and twenty-seven feet deep [wide], which is divided into two corridors by a wall three and a half feet thick, with a door of communication between, of the same size with the door of entrance. The *plan is the same* as that of the Corridor in front of the Palace (?) of Palenque, except that here the Corridor does not run the whole length of the building, and the back Corridor has no door of egress. The ceiling forms a *triangular Arch*, without the Key-stone, as at Palenque."

The term "triangular *Arch*" cannot be admitted by the language of Architecture; he might as well have written *triangular semicircle*, terms distinctly opposed to each other. It is essential to notice this inaccuracy here, otherwise the reader may be under the erroneous impression, that the *Arch* does exist in the ancient Ruins in America,—this is not the fact; but *the entire absence of the Arch, or its principle*, enables us to form an Architectural conclusion in reference to their iden-

tity; and the fact, *that the Arch does not exist* in any of the Ruins of Ancient America, cannot be too forcibly impressed upon the reader's mind ; for it demonstrates that these buildings were erected *before the Arch was known*, and as a consequence, is a direct proof of their great antiquity. Mr. Stephens has already written in reference to Palenque, and previously quoted, " The builders were evidently ignorant of the principles of the Arch."

" The ceiling, &c.: but, instead of the rough stones overlapping or being covered with stucco, (as at Palenque) the layers of stones are bevilled as they rise, *and present an even and a polished* surface. Throughout, the laying and the polishing of the stones are as perfect as under the rules of the best modern masonry. In this apartment we determined to take up our abode, and *under a roof, tight* as when sheltering the heads of its former occupants." * * * * * " We were not buried in the forest as at Palenque. From every part of the terrace we looked over a field of ruins." * * * * " From the centre apartment, the divisions on each wing corresponded exactly in size and finish ; and the same uniformity was preserved in the ornaments. Throughout, the roof was tight, and the apartments were dry. In one apartment, the walls were *coated with a very fine plaister of Paris*, (?) equal to the best seen on walls in this country. (United States) The rest were all of *smooth polished stone.* There were no paintings, stucco ornaments, Sculptured tablets, or other decoration whatever."

Mr. Stephens then relates the finding in a ruined Chamber, of "*A beam of wood*, (*i. e.* the jovillo) about ten feet long, and very heavy, which had fallen from its place over the doorway. On the face was a line of characters *carved* or stamped (?) almost obliterated, but which we made out to be *hieroglyphics;* and so far as we could understand them *similar to those at Copan and Palenque.* I cannot help deploring the misfortune of not being assured of the safety of this beam. B*y what feeble light the pages of American History are written!* There are at Uxmal no Idols as at Copan,—not a single stuccoed figure, or carved tablet, as at Palenque. Except this beam of *hieroglyphics*, though searching earnestly, we did not discover any one absolute point of resemblance."

The *hieroglyphics* of all the ruins bind them together as one People; the difference in the finish of the edifices, and their varied states of preservation, at once point to different ages in which they were erected. A principal ornament at equi-distances in the outward cornice is important, and is thus described by Stephens, and strictly agrees with the folio work by Waldeck.

"It is the face of a death's-head, *with wings expanded*, and rows of teeth projecting, in effect somewhat like the figure of *a death's-head on tombstones with us.* It is two feet across the wings, and has a stone staple about two feet long, by which it was fastened to the wall."

In Waldeck's beautiful illustrations of these ruins,

some feet below this winged death's-head, are the cross-bones distinct, and below these, is a human figure (male) in full maturity, and naked, except the shoulders and head, standing with his arms *crossed* "in sorrow's knot." These Sculptures appear upon, what Waldeck calls the Pyramid of Kingsborough,—so named, as before stated, in compliment to Lord Kingsborough, for his costly work upon the Paintings of Mexico. [7 vols. folio.] Well may Stephens say, there are no "Idols" here as at Copan. *Heathen* language is not seen in the Sculpture of Uxmal; the *Christian* language alone can translate the above emblems of the Resurrection! The translation of the above Sculpture seems as easy, as if a DANIEL had already read the handwriting on the wall! as thus—The human figure, in full life and maturity, together with the sex, presents mortality; over the figure the *cross-bones* are placed, portraying the figure's earthly death; while the skull supported by expanding wings, (and this Sculpture being placed above those of life and death,) presents the immortal Soul ascending on the wings of Time, above all earthly life, or the corruption of the grave! "On tombstones with us" a better design could not have been formed by Art to enforce the belief in the Resurrection. The beauty of this subject has led us into digression, for it belongs to the third volume. Campbell will apologize for us—

"Coming events cast their shadow before."

Mr. Stephens continues:—

" The reader will be able to form some idea of the time, skill, and labour, required for making them [the edifices]; and more than this, to conceive the immense time, skill, and labour required for carving [sculpturing] such a surface of stone ; and the wealth, power, and cultivation of the people who could command such skill and labour for the mere decoration of the edifices. Probably all these ornaments have a symbolical meaning ; [they certainly have] each stone is part of an *allegory* or *fable* (?) hidden from us, inscrutable under the light of the feeble torch we may burn before it, but which, *if ever revealed, will shew that the History of the World yet remains to be written.*"

With all humility we have attempted to " reveal" one portion of the Sculpture, (others will follow)—but the emblems of Christianity and the Resurrection, can form no part " of an allegory or fable ;" and truly has the History of the World yet to be written, when historians in ignorance of the Ruins, have traced the Aborigines, who built the gorgeous edifices of Palenque and Uxmal, to have lived and perished in a savage life ! From the character of the Sculpture, and its devices, Uxmal is placed by us as the last built of all the Ancient Cities as yet discovered on the Western Continent.

Having made sufficient extracts from Mr. Stephens's work on " Central America," in illustration of Copan, Palenque, and Uxmal, the principal Cities of Ruins; the Traveller's reflections upon his explorations will now be given, and his conclusions met and refuted. We desire, before we commence the following Chapter of

refutation, to impress the reader's mind with the importance of a complete removal of the conclusions, arrived at by Mr. Stephens in regard to these Ruins ; —for if he is right, we are stopped at the very threshold of our History. We confess this with all honesty, and desire thereby to arouse the minute attention of the reader to the several points of refutation,—to analyze them critically, and to yield nothing,—but from conviction of foregone errors and false conclusions.

In conformity with the rule of argument with which this volume was commenced, we presume that the preceding Chapter completely establishes in the mind of the reader, that Ancient Cities and Ruins have been discovered in Mexican America ; in this belief, the History will be continued, and the Builders and Architecture identified.

CHAPTER VI.

A REVIEW OF THE REFLECTIONS OF MR. STEPHENS UPON THE RUINS OF MEXICAN AMERICA—HIS CONCLUSIONS FOUNDED UPON FALSE PREMISES—HIS ERRORS DETECTED BY HIS OWN CONTRADICTIONS—RESTORATION OF THE TEMPLE OF UXMAL—HIS CHIEF MOTIVE APPARENT—HIS ARGUMENTS AND CONCLUSIONS REFUTED—AND THE ARCHITECTURE OF THE RUINS IDENTIFIED AND ESTABLISHED—REMARKS UPON ROBERTSON'S HISTORY OF AMERICA.

THE interesting Traveller in his last chapter but one of his Second Volume on "Central America," says—

"I have finished the explorations of ruins,—and here I would be willing to part, and to leave the reader to wander alone, and at will through the labyrinth of mystery which hangs over these ruined cities; but it would be craven to do so without turning for a moment to the important question. *Who were the people that built these cities?* I shall narrow down this question to a ground even yet sufficiently broad,—viz., a *comparison of these remains with those of the Architecture and Sculpture of other ages and people.*"

It is upon this "ground" of his own choosing that we propose to attack his manœuvring,—it is the only field of argument where the necessary truth can be elicited; and he cannot object if his apparently fortified positions should be attacked, and if not sufficiently defended, he will not wonder that they should be demolished or overthrown; and if we cannot succeed in so doing, we are willing to admit, that his "Conclusions" will be to this work what the heir-apparent of the Scottish throne was to Macbeth; and the same words (except one) will speak our frank confession—viz.

> "The Prince of Travellers! That is a step
> On which I must fall down, *or else o'er-leap*,
> For in my way it lies."

He writes:

"I set out with the proposition that they are not Cyclopean, and do not resemble the works of Greek or Roman."

We admit the negative to the first and last proposition, but not to the second,—for the sculpture at Uxmal is not only as fine, but distinctly of a Grecian character: the meander, or square running border, is essentially Grecian; and even his own description,—viz., "Composition of leaves and flowers, and the ornaments known everywhere as *grecques*." Here is the distinct phrase of his own selection, brought as evidence against his conclusion on the second proposition.

The engravings in Waldeck's folio work of the same

Ruins, substantiate every description by Stephens, as being correct: the whole façades have, to the eye, an appearance in regard to the character of the ornaments, which compels the looker-on to exclaim, "*Grecian knowledge has been there!*"

"There is nothing in Europe like them. [the Ruins] We must then look to Asia or Africa. It has been supposed that at different periods of time, *vessels from Japan and China have been thrown* UPON THE WESTERN *coast of America.* [*i. e.* on the Pacific Ocean] The civilization, cultivation, and science of those countries are known to date back from a very early antiquity."

The latter sentence does not admit of question; but that the Chinese or Japanese possessed navigation, with "its means and appliances," at a period to meet these Ruins, or to cover "a very early antiquity," cannot for a moment be sustained by history or even tradition.

Mr. Stephens does not claim China and Japan as the nations building these Cities, but rejects them upon the ground of Architectural comparison. We instantly join in this decision, and too it add the impossibility from the want of navigable means; but, says the Traveller, the supposition is, that they (the vessels) were "*thrown upon the Western* coast of America," and thereby expressing that the arrival of those vessels was *accidental.* We will prove the impossibility of this,—for any vessel in the North *Pacific* Ocean, having left China or Japan, and becoming unmanageable from loss of rudder, the prevailing *East-wind* would not only

prevent the vessel from reaching the *Western* coast of America, *but actually would drive the ship* BACK *to China or Japan!* This last sentence is not given to refute Mr. Stephens, but those writers who may have (as he states) even "supposed" the possibility of vessels being accidentally "thrown upon the *Western* coast of America." Nature would prevent it. This celebrated "East-wind" we shall have occasion to analyze and explain, in the investigation of the first voyage around the Continent of Africa by the Tyrians. In the *Pacific* Ocean the East wind would prevent *accidental* arrival on the shores of the Western Continent; but in the *Atlantic* Ocean the same wind would aid and expedite such an arrival, which, however, would be upon the *Eastern,* and not the *Western* coast of America!

"The monuments of India have been made familiar to us. The remains of Hindu architecture exhibit immense excavations in the rock, either entirely artificial, or made by enlarging natural caverns, supported in front by large columns cut out of the rock, with a dark gloomy interior. Among all these American Ruins there is not a single excavation. The surface of the country abounding in mountain sides, seems to invite it; but, instead of being under ground, the striking feature of these Ruins is, that the buildings *stand on lofty artificial elevations;* and it can hardly be supposed that a people emigrating to a new country, with that strong natural impulse to perpetuate, and retain under their eyes *memorials of home*, would have gone

so directly counter *to National and Religious associations.*"

The reasoning in the latter part of the foregone extract, is founded upon Nature, and therefore just,—it cannot be shaken,—it cannot be even assaulted ;—we claim this admission, however, for our own position also, when in the next chapter we bring forward the "memorials of home," and the "national and religious associations,"—for upon the Analogies, the corner-stone of this Epoch is founded.

"In Sculpture, too, the Hindus differ entirely. Their subjects are far more hideous, being, in general, representations of human beings, distorted, deformed, and unnatural,—very often many-headed, or with three or four arms and legs thrown out from the same body."

The Hindu is rejected, and justly, from the want of similitude; the field is now narrowed for the combat, —the argument is brought, in his estimation, to *one nation* only.

"*Lastly*, we come to the Egyptian. The point of resemblance upon which the great stress has been laid, is the Pyramid. The pyramidal form is one which suggests itself to human intelligence *in every country*, as the simplest and surest mode of *erecting a high structure* upon a solid foundation."

We grant that the first suggestion of an habitation would be of a pyramidal character, as instanced in the tents of wandering tribes, formed by poles rising from a base, more or less broad, and meeting in a common

centre; but we deny that the "pyramidal form" is one followed "in every country," as a principle for rearing "a high structure." If it was so generally practised, why is Egypt the *only country* where it is found? Why did not China, Japan, Hindustan, Greece, and Rome practise it? Egypt alone claims it as an Architectural practice,—the principle of the Pyramid identifies her amid the wreck of Empires,—it stands out on her *tableau* of History as the prominent characteristic,—it was, and is, nowhere found but in the Nation of the Nile, and now in the Ruins of Ancient America! In the latter country the Aborigines modified and improved upon the original; but sufficient is shewn there, even in the base of the pyramid, to proclaim the association of the builders with Egyptian *knowledge;* nor does it follow that the Architects of Palenque should have been, of necessity, Egyptians.

"The pyramidal form cannot be regarded as a ground for assigning *a common origin to all people*, among whom structures of that *character* are found, unless the similarity is preserved in its most striking features."

The Traveller says, "to all people." [*i. e.* nations] Why, his own rejections prove that *no other people* practised the pyramid but the Egyptian,—upon that fact is he now arguing; for having failed to find the pyramidal form in all the nations of the earth, he says, "*Lastly,* we come to the Egyptian."

If in America *an entire* pyramid, from base to apex, had been found, he would not have rejected the use-

less mass, but instantly have claimed it for Egyptian; *or of that nation only*, having intimate knowledge of, and association with, that country. Why then reject, —or rather why does he not bring forward the same reasoning when *the essential part* of the pyramid is found there? It will be shewn why he did not advance it.

"The Pyramids [of Egypt] are peculiar and uniform, and were invariably erected for the same uses and purposes, so far as those uses and purposes are known. They are all square at the base, *with steps rising* and diminishing until they come to a point."

The general truth of the previous quotation is apparent; but that the Pyramids of Egypt had "*steps*" in their *original* construction, cannot be supported by any History, or by the absolute facts visible even at the present day. *All their sides were smooth;* and commencing at the apex in placing the facial stones, the "*steps*" were used as successive scaffolds from the base to the top. On the following page to the above extract, Mr. Stephens contradicts his own reasoning, and when that can be proved in the work of any Author, no other refutation of a false conclusion is required. We have shewn that he says the Egyptian Pyramids had "*steps rising*," and in the very next page he writes—

"Herodotus says, that in his time [484 B. C.] the great Pyramid was coated with stone, *so as to present a smooth surface*—[consequently *no* "steps rising"]—on all its sides from the base to the top. The second

Pyramid of Ghizeh, called the Pyramid of Cephrenes, *in its present condition* (1842), presents on the *lower* part ranges of steps, with an accumulation of *angular* [triangular] stones at the base, which *originally* filled up the interstices between the steps, but have fallen down. *In the upper part* the intermediate layers are still in their places, and *the sides present a smsoth surface to the top.* [Thus is Herodotus confirmed.] There is no doubt that *originally*, every Pyramid of Egypt *was built with its sides perfectly smooth. The* STEPS *formed no part of the plan!* [This is true, but a direct denial of himself.] It is in this state only that they ought to be considered, and in this state *any possible resemblance* between them and what are called the Pyramids of America, *ceases!*"

Now not only does the Traveller contradict himself in writing of the original character of the Egyptian Pyramids, but worse,—a direct denial of himself upon the ground that the American cannot be Egyptian, because all "resemblance ceases" upon contemplating the *sides* of the structures of both countries in their original character,—or in other words, if the American Pyramid (or any part of it) had been derived from Egypt, the sides would have been faced with stone, so as to present a smooth surface. Granted. Here follows, then, his own description, where the fact of identity is established at Palenque!

"The Palace [Temple] stands on an artificial elevation of an oblong form, forty feet high, three hundred and ten feet in front and rear, and two hundred and

sixty feet on each side. *This elevation* [pyramidal] *was formerly faced with stone, which has been thrown down* by the growth of trees."

We have here a distinct and an admitted analogy between the original characteristic of the Egyptian and the American Pyramids,—proved upon the very point [the sides] brought forward by him to negate the proposition, and from his own words. Again; at the base of the Pyramid of Cephrenes (Egypt), the triangular stones that formed the smooth sides are still perceptible; so, also, are they to be seen at the base of the Pyramid of Palenque,—each stone an oracular witness against his "conclusive consideration." He objects to similitude upon another ground, and again refutes himself,—viz.:

"The Pyramids of Egypt are all square at the base, —the nearest approach to this *is at Copan;* but even at that place there is no entire Pyramid standing alone and disconnected,—*nor one with four sides complete,* but only *two*, or at most *three sides,* and intended to form part of other structures."

At Copan (as we have shewn) the very measurement of the base is within a few feet and (from errors in sum total by different authors) may justly be regarded as identical in size with the great Pyramid of Egypt. It has, it is true, but three sides (pyramidal); the fourth being on the river, consists of a perpendicular wall, identical in height to the sea-wall of Tyrus. In Egypt they had no river-walls that were perpendicular. But why does he select Copan only, to prove

whether *four sides* existed? Why not again review Palenque? His *motive* is not concealed with the proverbial ingenuity of his country; for at Palenque the *four*-sided pyramidal structure is found, both in his description and in his map of locality, where no less than *five* "Casas" (houses) are presented on pyramidal bases, having distinctly *four sides*, and three of them *square;* nor is this all, *the Temple of Palenque itself* stands on a pyramidal elevation, having distinctly *four sides!*

As he read a "Congressional" document in the Ruins of Palenque, by the light of "fire beetles," it would almost appear that he formed his "*conclusions*" by the same uncertain midnight lamps;—for from such treacherous and deceptive flames has he illumined the historical portion of his volumes; but yet the glimmering of the "feeble light" is sufficient to discover his hidden motive.

We now bring forward a contradiction more astonishing than all the preceding: and but that his volumes are before us, it would scarcely be credited from the pen of any critic. Vol. ii., p. 439, he writes—

"Besides, the Pyramids of Egypt are known to have *interior chambers*, and whatever their other uses, to have been intended and *used as sepulchres.* These (American), on the contrary, are of solid earth and stone. NO INTERIOR CHAMBERS *have ever been discovered, and probably none exist!*"

In the *first* volume (p. 143), in writing of the py-

ramidal structure rising from the centre of the Temple of Copan, is the following description, and which was reserved from the details of that City, to prove this contradiction.

"On each side of the centre of the steps is a mound of ruins, apparently of a circular tower. *About half-way up the steps* [of the pyramidal base] on this side, is a pit [*i. e.* descent] five feet square and seventeen feet deep, cased with stone. At the bottom is an opening two feet four inches high, with a wall one foot nine inches thick, *which leads to a* CHAMBER (!) *ten feet long, five feet eight inches wide, and four feet high. At each end is a niche* one foot nine inches high, one foot eight inches deep, and two feet five inches long. Colonel Galindo first broke into this SEPULCHRAL VAULT ["chamber"] and found the niches and the ground full of red earthenware, dishes, and pottery, [Egyptian again] *more than fifty* of which, he says, *were full of human bones*, packed in lime. Also several sharp-edged and pointed knives of chaya; *a small* DEATH'S-HEAD *carved in fine green stone*, its eyes nearly closed, the lower features distorted, the back symmetrically perforated with holes, *the whole of exquisite workmanship!*"

This last sentence brings us to a specimen of *Gem engraving*, the most ancient of all the antique works of Art. Not only is the death "Chamber" identical with that of Egypt, *but also the very way of reaching it*—viz., first, by *ascending* the pyramidal base, and

then *descending*, and so entering the Sepulchre! This could not be accidental,—the builders of that pyramidal Sepulchre must have had a *knowledge* of Egypt.

The foregone "self-denials" (so valued in man under other aspects), lose all their virtue when exerted to sustain fallacious premises. It might be thought that enough has been brought forward to refute his conclusions; but we desire to operate upon this subject, as Tobin says, "Like the skilful surgeon, who cuts *beyond* the wound to make the cure complete."

"Again," he writes, "columns [circular] are a distinguishing feature of Egyptian architecture. There is not a Temple on the Nile without them; and the reader will bear in mind, *that among the whole of these ruins*, NOT ONE COLUMN *has been found!* If this Architecture had been *derived from* the Egyptians, so striking and important a feature would never have been thrown aside."

We admit the force of the preceding extract, so far as relates to the circular column being a feature in the Architecture of the Nile; and that they would also be found in America, if the edifices in that country were of, or "*derived from*," Egypt; while we admit this reasoning, we at once deny the truth of the assertion, that the round column *has not* been found in the Ruins of Ancient America. This denial is given upon the unimpeachable authority of Humboldt, who, in his illustrations of the Ruins of Mitla, gives by writing, as

well as by pictorial description, the *circular* columns distinct! The denial is also founded upon the grave authority of Mr. Stephens himself,—for he (as Baron Humboldt) testifies to the fact both by pen and pencil. First, will be quoted from his pen. In vol. ii., p. 428, in writing of the Ruins of Uxmal, he says—

"At the South-east corner of this platform [of the Temple] is *a row of* ROUND PILLARS, *eighteen inches in diameter*, and three or four feet high [broken], extending about one hundred feet along the platform; and these were the *nearest approach (!) to pillars or columns* that we saw in all our exploration of the ruins of that country."

Now in the name of Reason, and all its attributes, could there be a "nearer approach" to *circular columns*, than "*round pillars?*" Are they not identical? The proposition can only be answered in the affirmative; and as a consequence, it becomes absolute from the identity. Again—

"In the middle of the terrace, along an avenue leading to a range of steps, was *a broken round pillar*, inclined and falling, with trees growing around it."

We will now refer to his map, or ground-plan of the Temple of Uxmal, drawn by his artist, the accurate Catherwood—(vol. ii., p. 428-9). On that plan there are *two rows of circular columns* in parallel lines,—one row is perfect, and contains eleven columns, the other is imperfect, and presents six columns; but, as dotted on the plan, and when the parallel lines were not

in ruin, contained twenty-two "round pillars:" though from the appearance of the ground-plan, it is almost demonstrated that the two rows of columns were continued around the entire platform-terrace, forming a grand Colonnade, like those of Palmyra, or that facing the church of St. Peter's at Rome, but a square instead of a circular area. The columns at Uxmal are given as "eighteen inches in diameter;" this multiplied by eight (the medium calculation) would give each an an altitude of twelve feet. On the plan (by measuring from the scale given) the line of one row of the columns extends one hundred and forty feet, its parallel the same; each column is ten feet from its associate; the same distance exactly is between the parallel rows, thus proving a perfect knowledge of Architectural design! Pursuing the same scale of measurement (as the ground-plan authorizes), the entire Colonnade of Uxmal contained originally, *two hundred and thirty circular columns!* In the centre of the area in front of the Temple (and holding the same locality as the single Obelisk in front of St. Peter's, at Rome), is the ruin of the solitary "broken round Pillar," and compared with the other columns on the Map, is *six feet in diameter*, and this multiplied by *ten* (for capital and ornament on the summit,—perhaps originally an emblem of the Sun), would give this single column an altitude of *sixty feet!* This is a *circular*, not a square column. The foregone Architectural analysis is not given by Stephens, but we have taken as a basis the rude ground-plan given, and have thus resuscitated the

Colonnade of Uxmal, which formed the approach to the great Temple.*

On the Map of the ruin now under consideration, and directly beneath the "round pillars," is written the following sentence by Stephens himself, to illustrate the meaning of the circular dots on the plan,—the words are, "*Remains of Columns !*"

* Upon the preceding principle, for the convenience of reference, we have produced the following: and we predict, should any other Cities or Ruins be discovered in Yucutan, that they will possess the same general characteristics,—and consequently will not injure this History,—but will rather tend to support it.

RESTORATION OF THE TEMPLE OF UXMAL, YUCATAN: *viz.*—

First Terrace, 640 feet long on each of the four sides, 5 feet high, steps in centre on the several sides.

First Platform, 20 feet broad.

Second Terrace, 600 feet on each of the sides, 15 feet high, steps also in centre.

Second Platform, 205 feet to base of third terrace.

Third Terrace, 400 feet at base; 35 steps, six inches tread; entire depth 110 feet.

Third Platform, 30 feet, to the front of the Temple; all the Terraces are cased with cut stone.

Façade of Temple, 320 feet: walls to first Cornice 25 feet high.

Three doorways, centre, 8 feet 6 inches wide, 8 feet 10 inches high; the two lateral doorways the same height as the centre, and 6 feet 6 inches wide.

Colonnade, or Second Platform, composed of 230 circular columns, each 12 feet high, and 18 inches in diameter; in two rows; the columns 10 feet apart.

The Single Altar-Column, 6 feet diameter, and 60 feet high, in centre of area.

Base of First Terrace, 2560 feet!

Sculptured walls of the Temple, 40,960 superficial feet!

The Three Artificial Terraces contain 72,800 cubit feet! G. J.

How can he then reconcile from his own descriptions, that "not one Column has been found?" "If," says he, "this Architecture had been derived from the Egyptians, so striking and important a feature [*i. e.* circular Columns] would never have been thrown aside." Well then, the "important feature" has *not* "been thrown aside," and consequently from his own reasoning, the Architecture was (conjoined with the pyramidal bases) "*derived* from the Egyptian." We believe distinctly, that the Architecture was "derived from"—in other words—*borrowed* from,—the edifices of the Nile;—but, not built by the Egyptians themselves. In regard to another branch of Art, he commits himself in the same manner as when writing of Architecture.

"Next, as to Sculpture. The idea of resemblance in this particular has been so often and so confidently expressed, that I almost hesitate to declare the total want of similarity."

There should indeed be hesitation upon a subject, so capable of denying a conclusion, directly opposed to occular demonstration.

"If there be any resemblance [to the Egyptian] at all striking, it is only that the figures are in *profile*, and this is equally true of all good Sculpture in *bas-relief*."

Why does he select "*bas-relievo*" only,—why not bring forth *alto-relievo*,—also,—for they are both found in Egypt and America. The Altar at Copan, and the walls at Palenque present *profile* figures and in *bas-relievo*,—so does the Vocal Memnon of Thebes,

and the walls of Egypt: at Palenque the two figures grouped at the Altar (of Casa, No. 3) are in profile, and face to face, with the Mask of Saturn between them, and holding the same general position as the two figures of the Vocal Memnon,—who are also face to face, and in profile,—but instead of the mask, they have the Egyptian Tau **T** between them, and in the act of binding it with the lotus plant. But he objects to similitude apparently from the want of analogy in the physiognomy, or profile characteristics of the relative figures of Egypt and America. This certainly then must prove that they were a different people; this we distinctly believe ;—but, that that people had knowledge of Egyptian Architecture and Sculpture, *from commercial intercourse with the Nile. Alto-Relievo* Sculpture is in America and Egypt :—in the former country, on the Idol-columns of Copan ; in the latter nation, upon the Capitals of the Temple Columns ;—and in both countries the faces are *not in profile*, but full front. The profile figures being on Temples, were supposed to be *deified*, and consequently the facial outlines were represented different from human outline.

Again :—What are the Obelisks of Egypt? Are they not *square columns* for the facility of Sculpture? and of what form are the isolated columns at Copan? Are they not *square*, and for the same purpose of facility in Sculpture with which they are covered, and with workmanship " as fine as that of Egypt?" This is a point that Mr. Stephens has passed over without

even a comment! The Columns of Copan stand detached and solitary,—the Obelisks of Egypt do the same, and both are square (or four-sided) and covered with the art of the Sculptor. The analogy of being derived from the Nile is perfect,—for in what other Ruins but those of Egypt, and Ancient America, is the *square sculptured Column* to be found? He affects to despise the Idol-Obelisks of Copan, because they do not tower in a single stone, "ninety-feet" in height like those of Egypt,—that they could not "be derived from" the latter country, because they are only one-sixth of the altitude of their prototypes!

Has Mr. Stephens then travelled amid the giant Ruins of Memphis and Thebes, and gazed upon the Pyramids of Ghizeh, unconscious of *their* history, as of the Ruins in America? Has he yet to learn, that captives and prisoners of war, numbering their thousands, by tens and hundreds, built the former? *Freemen built the latter, and consequently they are less in grandeur!* Strange and original as this assertion may appear, it is no less philosophically, than historically true. What points out Egypt from the wreck of Empires, even at this day?—her Colossal Pyramids and Temples! What preserves ancient Rome amid all the Ruins of Italy, and in present grandeur?—her giant Coliseum! Who built these wonders of even the modern world? Cheops and Sesostris, Vespasian and Titus? They indeed commanded that they should be erected as trophies of their power;—but, who were the *workmen*, the actual builders and

labourers? There is not a Pyramid, or Temple of Egypt, upon which the hand of a Freeman aided in building! *Millions of Captives*, made by the Egyptian kings, and especially by Sesostris, during his nine years foreign warfare, were sent to Egypt, from Arabia, Africa, and Asia,—his pride and vainglory were, that posterity should know his Conquests *by the magnitude of his Edifices,—for being built by his Captives*, modern art might easily realize the extent, and to him, grandeur of his victories. The useless, and unsupporting Pyramid of the Nile, may well serve for the emblem of Cheops, or the vainglorious Sesostris! Who were the builders and labourers of the Coliseum? *Ninety-seven thousand captives, and believers in The Only God!* That human slaughterhouse of Rome, is cemented from its base to its cornice, with the sighs and blood of Jerusalem! *When* LIBERTY *lays the corner-stone,*—Utility is the Architect,—Grace and Beauty the Sculptors,—and Freemen the builders and artizans: these combined, useless Magnificence can never cross the threshold, or Slavery breathe upon the Altar!

The absence of the Arch in all the Ruins of America will, also, identify those ancient cities with a nation having a Knowledge of, and contemporaneous with, Egypt,—for the Arch is not to be found in the cities of the Nile—nor was it at Sidon or Tyrus. The Arch was invented by the Greeks, but seldom practised by them, as they did not think it graceful,—the Romans did, and consequently used it upon nearly every occa-

sion. Not only does the absence of the Arch point out Egypt as a contemporaneous nation with the builders in America, (this is omitted by Mr. Stephens) but the manner of forming their ceilings is distinctly imitated at Ocosingo, Palenque, and Uxmal :—for the ceilings there are formed by stones lapping over each other (like reversed steps) till they reach a centre, or such small distance from each other, that a single stone will bind them. At Uxmal the ceiling is smooth-surfaced, like a pyramidal, or gable-end ceiling. In vol. ii., p. 313, he says, " The ceiling of each corridor was in this form. [Described above.] *The builders were evidently ignorant of the principles of the Arch ;* and the support was made by stones lapping over as they rose, as at Ocosingo," &c. It will be remembered that at Palenque, the principal part of the architectural ornaments are of *stucco* and as " hard as stone." " The whole front [of the Temple] was covered with *stucco* and *painted.*" The reader who may be familiar with descriptions of the wonders of the Nile by Legh, Wilkinson, and Belzoni, will recognise at once that " painted stucco" is also Egyptian:—but, this comparison is avoided by Mr. Stephens; as, also, the following artistical fact and analogy, which is found at Memphis and other cities of Egypt—viz., " On the top of one [*i. e.* stucco figures at Palenque] *are three hieroglyphics* SUNK IN THE STUCCO !" The following will not serve to support his conclusions.

" And the most radical difference of all is, the Pyramids of Egypt are complete in themselves: the struc-

tures in this country [America] were erected to serve as *the foundations of buildings*. There is no pyramid in Egypt *with* a Palace or Temple upon it, [would he have it on an apex ?]—there is no pyramidal structure in this country *without*."

From the foregone extract can any reader acquainted with the Arts, fail to arrive at the conclusion, that the builders of Palenque and Uxmal derived from the Egyptians all that was good of their great edifices, and *improved* upon the other parts ? For what reader will deny, that a Temple erected upon the lower portion of a Pyramid, is an improvement upon the original, by the association of utility ? And being an improvement, *it must have been by those acquainted with the Original*, and as remarked in the following pages, what Nation had the facility of being so acquainted as the Tyrian ? And as if in direct copy of the Egyptian, we have shewn that the size of the pyramidal base at Copan is identical with that of the great Pyramid of the Nile,—while that at Cholula, in Mexican America, *is exactly twice* the base measurement. It is scarcely possible that these dimensions should have been accidental in construction.

" There is then," he says, " *no resemblance* in these remains to those of the Egyptians; *and failing here we look elsewhere in vain*."

His conclusions upon false premises, would indeed prove " no resemblance :" but, truth and her all-powerful propositions are against him,—his own descriptions, and those of his attendant artist crush him at every

step,—they both prove "*resemblance*" in every Ruin;—at Copan, pyramidal structures, idol-obelisks, and sepulchral chamber: at Palenque, profile figures, and square-based, pyro-foundations: at Uxmal the same, with a Colonnade of circular Columns,—and at the second city (Palenque) a stone *statue* is even found, and from the engraving, Egypt, or her Tyrian neighbour, would instantly claim it. Of this statue he writes. (Vol. ii., p. 349.)

"We were at once struck with its expression of serene repose, *and its strong resemblance to Egyptian Statues.* (*!*) In height it is ten feet six inches, of which two feet six inches were under ground. The head-dress is lofty and spreading: there are holes in [near] the place of ears, which perhaps were adorned with ear-rings of gold and pearls. Round the neck is a necklace: and pressed against the breast by the right hand, is an instrument apparently with teeth."

In the wood-cut this "instrument with teeth" is no more or less, than part of a muralled crown, and it may have been, therefore, the Statue of the Guardian of the City. The Tyrian Coins have the muralled crown on the head of the obverse profile, which represents Astartē, the tutelary Goddess of the Tyrians and Sidonians.

"The left hand rests on a *hieroglyphic*, from which descends some symbolical ornament: the figure stands on what we have always considered a *hieroglyphic* (plinth) *analogous again to the custom in Egypt* of

recording the name and office of the hero, or other person represented."

In the last quotation but one, he distinctly uses the word " resemblance," preceded by that of " strong," to enforce the similitude to the Egyptian ; and in the last quotation he says, that the hieroglyphical plinth is " analogous *again* to the custom of Egypt !" As he has visited, and written of the statues of the Nile, we will not gainsay his judgment even by a suspicion. The statues on the building, surmounting the pyramidal base at Uxmal, (Waldeck's folio) strongly resemble the general character of the Egyptian,—the head-dress and cape especially,—the difference is, that otherwise than the lappet, hood, and cape,—the figure is entirely naked,—whereas the Egyptian statues generally possess the additional costume of the loin-cloth.

" They [the Ruins] are different from the works of any other *known people*, of a *new order*, and entirely and absolutely anomalous : they stand alone."

Every people (he argues) and the nations known at the present day, by history, *or by ruins*, have been searched in order to identify by *fac-simile* resemblance, but in vain,—though Egypt, we have shewn, claims the bases and many attendant analogies. What Nation then ever existed (possessing *navigable* means) of whose works by Architecture and Sculpture we have no knowledge ?—" That is the question,"—and that answered, it will aid the solving of the mysterious problem around the *Ruins*. Then here is the answer,

without any fear of contradiction or denial. *The only nation is the Tyrian!*—that name is used in its triple or Phœnician sense, and comprehends Sidon, Tyrus, and Carthage,—not a remnant remains whereby the slightest form can be traced, save the mere foundations of their former greatness! Egypt was the neighbour of the Tyrian, and consequently imparted her knowledge through commercial communion.

The inhabitants of Tyrus from their small locality [*i. e.* the Island] were essentially a practical people,—they had no space to build idle or useless edifices, like those of Egypt,—*they had no captives!* The Tyrians were of all people of the ancient world, best adapted to imitate what was of utility and stability,—thence their selecting pyramidal bases, as *foundations* for their Temples in America, and which have preserved those edifices, and the judgment of the builders, even to this day, through a period of time beyond two thousand years! It also evinced that acuteness and skill, in applying means to ends, for which, as a Nation, they were so renowned. In Section 3, of the Analogies, we will establish from Scriptural History the early Architecture (as to its style) of the ancient Tyrians.

The Ruins in Ancient America (and by that term we mean *anterior* to the re-discovery by Columbus) do indeed "stand alone:"—a "new order" to the modern eye they may be—but over *two thousand years ago*, the "order" might have been termed the *Egypto-Tyrian:*—and reason, research, and analogies of Religious and National Customs, will prove that the

name now given to this newly-discovered *ancient* order is correct ;—and that the moderns may not only repeat the term, but, even aid the Science of Architecture, by the application of the rules and principles of utility and solidity, now discovered in the Western Hemisphere !

Our review of his " conclusions" has advanced sufficiently far for our purpose; for it must be evident that a complete refutation of his deductions has been given, and founded upon his own descriptions, and illustrations,—apart from Baron Humboldt's and Waldeck's works, or any humble commentaries of our own. It will naturally be asked—" What could have been the *motive* of such contradiction, and against himself ?" A hidden motive has more than once been hinted at in the foregoing pages. O ! love of Country ! how inherent is thy power in the human mind !—but, never before was it exerted to the same extent as by our favourite Traveller, as evinced in the motive for rejecting all Nations—*except his own*, as claimants for the builders of Copan, and her muralled companions of the Western Continent.

Talk of the Dacii, and the Curtius, impaling themselves upon the spears of the enemy, or plunging into a gulph to close it,—why, our devoted Traveller does more than all this—for he *survives* the shock and fall !

The devotional lines *unfolding* the long concealed *motive* for rejecting all other Nations, must not be withheld, he writes—

" I invite to this subject the special attention of those familiar with the Arts of other countries ;—for, unless I am wrong, we have a *conclusion* far more *interesting and wonderful* than that of connecting the builders of these cities with the Egyptians, *or any other people. It is the Spectacle of* A PEOPLE *skilled in Architecture, Sculpture, and Drawing, and beyond doubt, other more perishable arts ; and possessing the cultivation and refinement attendant upon these,*—NOT DERIVED FROM THE OLD WORLD, *but* ORIGINATING AND GROWING *up here,* [America] *without models or masters,—having a distinct, separate, independent existence :*—LIKE THE PLANTS AND FRUITS OF THE SOIL—INDIGENOUS !"

Temples and Pyramids defend your rights ! Pericles and Phidias protect the Arts !—for in the Western Continent, without " models or masters,"—Edifices, Architects, and Sculptors, as " plants and fruit"—or like—

" Foul deeds *will rise,*
Though all the earth o'erwhelm them to men's eyes !"

He brings forward different Nations to *father* the Architecture in Ancient America,—he calls for " spirits from the vasty deep ;" but they will not come,—he calls to the Hindu, Chinese, and Japanese, to claim the Child,—they reject it. Europe does the same.—Greece is not claimed,—although the meander border is on the Sculptured drapery of the offspring. It must then belong to Asia !—No ?—well then certainly to the

great Nation of Africa—Egypt !—what ! the negative again ?—the writ to find the Parent is about to be returned endorsed *non est inventus*, and the Architectural Child to be declared fatherless,—for he passes by the only Nation of all others that should have been selected,—from their means of accomplishing the migration,—their knowledge of art,—skill in imitation,—their neighbourhood and communion with Egypt,—every circumstance proclaims—Tyrus :—but,—no,—this would not answer the purpose of the fascinating Traveller,—his " conclusion" had a peculiar end in view,—something National,—and with that love of country so conspicuous (God be praised !) in the Anglo-Saxon race, he discards Europe, Asia, and Africa as the Builders,—to him there is a nobler idea,—that the Temples, Palaces, and Altars,—Priests, Kings, and People,—Architects, Sculptors, and Painters belonged *to America only*,—that they were as the " plants" " indigenous to the Soil,"—or, that they sprung like Minerva, ready armed and equipped, as the law of art directs, from the mental citadel of Jove himself !

His " conclusion," which gives no distant antiquity to these Ruins (but which is absolutely apparent), is somewhat in analogy with that which may be supposed to have been offered to a travelling Astronomer, by a homestead-loving Cottager,—who declared that the Moon could not be *ancient* and *inhabited*, because the *freshness* would prevent both propositions. " Freshness ! How so, my good woman ?" asked the New-

tonian disciple. "How so!" she replied. "How wise you gentlemen with long telescopes are!—how so?—why because there is a NEW *moon every month*, and, consequently, there would not be time enough for people to be born,—or if they were to grow up like 'plants,' they would be cut down every month!—and consequently they could not be *ancient*,—any how!" But to be serious.—Our just pride of native land! England,—as expressed in "The First Oration upon the Life, Character, and Genius of Shakspeare,"* and our impartial love (as a Citizen of the United States) for the Nation claiming Washington as its founder, is too well known and recorded in our humble Oration upon her History and Independence,†—and in public debate, discourses, and speeches, both in England and America;—together with the feelings of duty;—and gratitude founded upon hospitality and the Medallic presentations received in both Countries, to admit even of a question, as to our resolution to uphold their glory and amity, at home or abroad,—and that without fear or favour, from foe or friend! It was *the very spirit of that love* for the country, which has graced us by its Citizenship, that led us to detect the erroneous "conclusions" of Mr. Stephens in reference to these Ruins:—for the errors must be evident even to himself, should these fervent but honest pages, ever meet

* Pronounced at Stratford-upon-Avon, England, before, and at the invitation of the Royal Shaksperean Institution, April 23, 1836.

† Pronounced in the Capital of Virginia, U. S. A., at the invitation of the Franklin Society, and before the Municipal Authorities, July 4, 1840.

his perusal ;—and appreciating as we do, the valuable and interesting volumes he has given to the Library of "Travels,"—good nature,— knowledge of the Arts,—united with a justifiable, and a necessary independence, called forth by the importance of the subject,—have been the only means employed by us in criticising his work.

In his last chapters, he seems to have forgotten what he had written in his descriptions of the Ruins: and that his "Conclusion" was a sudden thought,—and, as proved, not founded upon that which preceded. It could not be otherwise, for

"A change came o'er the spirit of *his* dream!"

It is scarcely a question, whether he adds to the fame of America so much, by making the Architects and the Mexican Aborigines to rise up, as "indigenous" to the land, and thence directly *opposing the Bible*,—the first Parents, and the Diluvian Ancestors,—as if he had traced, and proved them to be from scientific and accomplished Tyrus,—or those of the North, from "chosen" and courageous Israel, and following on their track—to trace principles derived from an Apostle of Christianity, together with the fulfilment of the words of a Sacred Prophet!

This question cannot contemplate the fame of the United-States,—either as a Nation or a People,—although it does that of the Western Hemisphere generally;—that of the Republic is consolidated with the essential spirit and glory of the Anglo-Saxon and the

Norman race, and consequently has no association with the great Tyrian family, or that of Israel,—although all the Nations of the Western Continent feel the serene influence of the heaven-born power—Christianity. That Faith (if we err not) was introduced into the Western Hemisphere more than *five centuries* before St. Augustine preached it in England.

In volume ii. (p. 442), Mr. Stephens expresses himself in the following ingenuous manner,—*after* he had formed his "conclusion," and which at once proves, by his own words, that he did not sufficiently investigate his subject. He writes—

"*I shall not attempt to inquire into the Origin of this people,—from what country they came,*—or *when, or how!*"

With diligence and perseverance for our guides, we have for years pursued the clue to this historical labyrinth, and when the end is reached, we believe that the *nation,* the *time,* and the *means* will be firmly established! In regard to the first proposition, we conclude this chapter by recording the new, and apparent fact, founded upon descriptions which we have artistically analyzed, together with the Analogies in the following pages,—and beyond all, by the Bible itself (as shewn in the next chapter), that the *Architecture* of the Ruins of Ancient America is EGYPTO-TYRIAN,—and that the original builders were from TYRUS, and at a period now distant more than two thousand years!

The subsequent proofs that will enable us firmly to

establish this proposition, will also announce the startling fact of another accomplishment,—or fulfilment,—of a sacred and quintuple Prophecy by ISAIAH! —and consequently we shall claim that Prophecy, as unimpeachable evidence of the truth of the historical proposition of this Work.

This novel application of Prophecies by Isaiah concerning Tyrus, will be discussed in the Second Book of this Volume,—and in the concluding Chapters of which, it will be employed as an absolute refutation of Atheistical writings.

ROBERTSON'S HISTORY OF AMERICA.

A few words are required in reference to Dr. Robertson's History of America. It was the present writer's original intention to have formed a chapter upon that Historian's conclusions, in regard to the absence of civilization by the Aborigines of the Western Continent,—or rather that portion contemplated by Spanish history: but upon reflection, it was considered unjust to his memory and well-merited fame, to prove those conclusions were erroneous and false,—for Robertson and the age in which he wrote (1770-80), were in total ignorance of the existence of the now celebrated Temples of Copan, Palenque, and Uxmal, and the many Cities of ancient days newly discovered in the Western Hemisphere. Refutation is unrequired

by argument, when the basis of conclusions is founded in ignorance of all the premises necessary to sustain the superstructure:—his conclusions must, therefore, necessarily fall to the ground,—and consequently his Volumes upon America cannot now be received either in the library or academy—(as far as concerns the Aborigines, their works, or their ancestors)—as the standard History of that Continent.

CHAPTER VII.

THE RELIGIOUS AND NATIONAL ANALOGIES BETWEEN THE TYRIANS AND MEXICAN ABORIGINES—THE TRADITIONS OF THE LATTER, &c.

SECTION I.

ANALOGIES IN RELIGIOUS CEREMONIES AND IDOLS OF WORSHIP—SATURN—APOLLO—ASTARTE, &c.—THE EMBLEM OF THE CROSS, &c.

IN investigating the important similitudes contemplated in this, and the following Sections of the present Chapter, the word *Mexican* (for convenience) will be understood to comprehend all the Western Continent in its ancient condition—not essentially *North* America;—and by the words "ancient condition" we would be understood to mean, that period of time, anterior to the landing of Columbus. [1492 A. D.] The Tyrian customs will be brought forward, and then compared with the Mexican. The history of Tyrus will not be required here, that interesting branch of our subject is reserved for the Second Book of the present Volume.

The Religious ceremonies of the Tyrians would have been lost, but for their being preserved by the Car-

thaginians,—a colony from Tyrus,—and between whom there existed the strictest union and friendship,—and may justly be supposed to have practised the manners and customs of the Parent country. The Tyrians, also, would follow the customs of the Sidonians, and the Canaanites, their original ancestors. Gathering, therefore, evidences of Religious ceremonies from Canaan, Sidon, Tyrus, and Carthage,—for they were all of the Phœnician family,—we shall include those nations under one general term,—viz. *Tyrian*,—for the same convenience as the term *Mexican* is used.

Not only will the Tyrian customs be gathered from the nations mentioned, but from the Bible also,—so that the reader will perceive, that the ground for sustaining our superstructure is not a light, or a sandy one.

The Tyrians were essentially Idolators,—so were the ancient Mexicans,—the former built Temples to their plurality of Gods,—the latter did the same.

The Tyrians sacrificed human beings upon the unhallowed dedication of their temples :—the Mexicans followed this horror of a false Religion to its full extent; for at the dedication of the last chief Temple of Mexico, nearly *seventy thousand captives*, taken during four years' warfare, were sacrificed to propitiate their Deities !

The Tyrians devoted human sacrifices to the God of War upon slight disaster or defeat,—the Mexicans had the same " remedy for sorrow :"—and the many Altar-blocks discovered amid the Ruined Temple of Copan

(even now blood-stained) have been clotted with human gore.

A very important God among the Tyrians was that of *Saturn*—a description is necessary, on account of the strong analogy to the Mexican Deity,—and that proved by the Sculpture of the newly-discovered Ruins. This strong similitude,—as a Rosetta-stone,—led us to the first translation of the Architectural wonders. Cronus —or the God Saturn,—among the Tyrians, was the deity to whom were sacrificed the most beautiful infants and children, and of the highest families;—it was insatiate, ever asking, always receiving, and ever destroying! This sacrifice to the Moloch of the Tyrians, was derived from the Canaanites, their original ancestors. MOSES, in warning his people to beware of the false Gods in the countries they might conquer, and referring especially to that of Canaan, says—

"For every abomination to the LORD, which he hateth, have they (the Canaanites) done unto their Gods; *for even their sons and their daughters have they burnt in the fire to their Gods.*" [Deut. xii. 31.]

Again, in the third book of Moses,—the Lawgiver says—

"And thou shalt not let any of thy seed [offspring] *pass through the fire to Molech.*" [Levit. xviii. 21.]—and again GOD spake by his Prophet, "Whosoever he be of the children of Israel, or of the strangers that sojourn in Israel, that giveth *any of his seed unto Molech*, —he shall surely be put to death: the people of the

land shall stone him with stones. And I will set my face against that man, and will cut him off from among his people ;—because *he hath given of his seed unto Molech*, to defile my sanctuary, and to profane my holy Name." [Levit. xx. 2, 3.]

In the New Testament this same God of the Canaanites is called Moloch,—a name generally used in poetry to express the demon of blood.

"Yea, ye took up the tabernacle of Moloch." [Acts vii. 43.]

This was an ancient custom of the Canaanites, and followed by their descendants, the Sidonians, Tyrians, and Carthaginians,—it was, also, practised by the Mexican Aborigines.

The Tyrian God Saturn, was represented in Asia and Africa by a large metal Statue,—the figure was bent slightly forward, with the hands extended, as in the act of receiving, or soliciting:—the arms and hands were in that position, that upon the child being placed in the hands of the Statue, the weight of the smallest infant was sufficient to displace its position, and consequently, it instantly slipped from the hands of the Idol into a fiery furnace,—ever burning beneath this God of Infanticide! In this manner were the most beautiful children of the Phœnicians destroyed, as an offering to the insatiate Moloch.

This Canaanitish practice, which was feared by MOSES, was actually practised centuries after by his People, for another Prophet speaking of the impending

downfall of Jerusalem, and of her accumulated sins, says,

"Moreover *thou hast* taken thy sons and thy daughters, whom thou hast born unto me; and these hast thou sacrificed unto them [false gods], to be devoured [by flames],—* * *—thou hast slain my children, and delivered them to cause them to pass *through the fire* for them." [Ezekiel xvi. 20-21.]

Now the Sculpture of the Ruins in Mexican America illustrates this very custom of the Tyrians,—and as it was one of the greatest importance with that nation, so has it received more attention than any other subject.

It can readily be imagined how many stages in the progress of this infanticide would be in the Tyrian nation,—as thus,—the Mother bringing the child;—the reception by the Priests,—the sorrow of the Parent, and other incidents in analogy with the subject. The Sculpture of the ruined Temples at Palenque, presents many of the progressive steps towards a consummation of the sacrifice,—as thus,—Female figures, erect, adorned with jewels and ornaments,—each figure with a child in her arms, not in the attitude of receiving a Mother's nourishment, but held by the Parent in such a manner, as if in sorrowful contemplation of her infant victim:—the costume, also, is essentially important, for the Tyrian Children were selected from families possessing station, wealth, and power. Other female figures are represented seated, and in the most melancholy

postures, with downcast heads and looks, as if mourning for that loss, which had made them Motherless! In an inner apartment, believed to be the *sanctum* of a Temple, is sculptured (in *basso*) the resemblance of the dread Altar, portraying the entrance of the fiery furnace,—*for even the bars and grating are distinctly visible;* a large and monstrous Mask, or demoniac face is directly above the fire-grating,—presenting that of the remorseless Deity. On either side of the Altar-furnace and Mask of Saturn, is stationed a young and an elderly Priest of sacrifice, both standing, erect, upon crushed and prostrate human beings: the Priests have their hands and arms elevated, *and each holds an infant*,—raised up towards the demon-deity, as if in the act of presenting the victims. The ancients (from their Mythology) believed that their God,—Saturn,—devoured its own children,—thence the worship,—and those who sacrificed a child to him, were supposed to be under his peculiar care and guidance:—this Sculptured Mask,—has a hideous face,—distorted eyes, a ravenous and distended mouth,—and its tongue hanging out, as if athirst for infant blood,—thus presenting a perfect portraiture of the child-craving appetite of the Demon. It must be evident that the above *analogy* is a most powerful one,—nor have the parallels been strained in order to prove their equi-character;—the analogy is so strong,—and apparently so convincing,—that it cannot fail to reach the mind of the reader with a conviction of their identity.

The Sculpture described, having reference to the

Tyrian God—Saturn,—is, as we have stated, upon the stuccoed walls of Palenque,—and, we believe, was placed there as a record of a Religious custom, *practised anterior to the walls being stuccoed,—for, another piece of Sculpture represents the perfect overthrow of this worship, by a more sublime Religion*, which will be shewn in the third Volume. This discovery by us, suggested the apparent truth, that the Temple of Palenque was originally of stone, and dedicated to the Sun (the elliptical *stone* tablet will prove that), and that its *second æra* was the stuccoing of the walls,—this fact we think can be established, to have taken place about 350 years after the Temple was first erected. As this subject involves that portion of our History, which embraces the introduction of Christianity into the Western Hemisphere, all argument to prove the second æra in the Temple of Palenque, is reserved for that Volume, devoted to the interesting and important investigation.

The pictorial description given in the engraving, furnished by Baron Humboldt, of the Mexican Calendar found in the *plaza* of Mexico (buried in the time of Cortez) has a direct bearing upon the Tyro-Mexican Saturn, as represented at Palenque. The centre of the sculptured Calendar-circle recorded by the great Traveller,—is a horrid mask, or face,—nearly a likeness of that at Palenque;—and one remarkable incident of identity is, that each face has the tongue hanging out, and by the muscular action,—in the same blood-devouring manner. Now these Masks of Saturn (as we

have named them) were discovered many hundred miles apart, which would seem to indicate that the worship, or adoration of that heathen deity was a general one, and practised by all the Mexican Aborigines. The several Idol-obelisks at Copan, having the Altars in front, were the personation of deities of less denomination than Saturn,—but to whom, without doubt, were sacrificed devoted victims and captives;—the same also upon the pyramidal Altars of Cholula and Quirigua. The Tyrians of Phœnicia had many minor deities claiming human sacrifice.

Another analogy will now be produced equally as powerful—if not more so, than that having reference to the Tyrian Moloch. The Phœnicians had in their several capitals a Temple erected to a tutelary, or National God,—and that became the chief object of worship. The Greeks copied this custom,—but, in the Cecropian decision in the contest between Neptune and Pallas, the Goddess was preferred,—and thus the "rejected" on Mount Ida became the Guardian of the Acropolis. The Daughter of Jupiter, in her character of Minerva, was not only worshipped by Athens, but by all Attica,—and under the name of *Intellect*, she is now worshipped by every Nation! The Tyrians, from their remote ancestors, the Canaanites, selected Apollo, as their favourite and protective God,—although Jupiter was the Chief of Gods with all the Heathens,—and was worshipped under the name of Baal, or Belus, by the Babylonians and Assyrians,—Ammon by the Egypt-

ians,—Jupiter by the Phœnicians and Greeks,—and as Jove by the Romans.

The Sun,—(*i. e.* Apollo,)—as the Eye of Heaven,—was worshipped by the Canaanites, Sidonians, Tyrians, and Carthaginians as their protective God,—it never left the great Phœnician family from the time of Canaan the "cursed,"—the grandson of Noah,—to the destruction of Carthage by the Romans,—a period of near two thousand years.

The chief Games,—or public festivals, of the Tyrians were the Heraclian,—*i. e.* those dedicated to Hercules-Apollo;—the name was compounded by the Tyrians, in order to personify the *strength* and *power* of their God of Fire.

Apollo in the mythology of the ancients had many attributes,—but the chief was that of being regarded as the Symbol of the Sun, and as such, was worshipped by the Tyrians, and had been from remote antiquity, and even down to so late a period as the third century of our own æra: for in 218, A. D., *a Priest of the Sun*, officiating at Emessa, in *Phœnicia*, though a youth, was elevated to the Imperial dignity at Rome, in the person of Elagabalus,—and who, upon his arrival the following year in his Italian Capital, endeavoured to establish the absolute Worship of the Sun as practised in *Phœnicia*. In this he succeeded, but in the fourth year of his reign he was assassinated, when the Romans returned to the adoration of their Jupiter.

The Sun was, also, the chief worship at Palmyra,

and upon the conquest and captivity of the heroic Zenobia by the Emperor Aurelian, in 272 A. D.,—the conqueror introduced the worship of Apollo at Rome:—but, not as Elagabalus to the exclusion of Jupiter as the chief Deity.

The celebrated Statue of the Apollo Belvidere, represents the God in the attitude of having just discharged an arrow from his "unerring bow,"—the attitude, look, and general action, embrace that moment of time during the flight of the feathered shaft,—all this is merely symbolical of the Sun,—for the Statue illustrates the triumph over the Deucalion Deluge :—as thus.—After that Deluge the stagnated waters created an enormous monster from the muddy slime, called Python; (*i. e.* Pestilence)—Apollo (*i. e.* the Sun) killed the monster with his arrows, (*i. e.* Sun-beams)—and the Statue of the Sun-God represents, in his triumphant look and lip, the ease and certainty of his unerring aim and victory!

Apollo, therefore, is the Sun, and as such was regarded and adored by the Tyrians; and such was their devotion to the golden Statue of their God, that at the last siege of their city (according to Plutarch), they fastened it with chains of massive gold, and even nailed the feet of the Statue, and thus doubly secured it to the Chief Altar in the Temple of Hercules-Apollo,—who being the chief object of worship by the Tyrians, (believing that it was the *flame of life*,)—it cannot be a matter of surprise, that such an attempt to secure their

"source of existence," should have been made against their ruthless invader.

The reader need scarcely be reminded that the chief symbol of worship among the Mexican Aborigines was Apollo, as viewed by the Tyrians. There is not a schoolboy but is familiar with the fact (from the pen of Kotzebue and Sheridan,) that the chief deity of their Temple,—*the Sun*,—was "the God of their Idolatry!"

"The faith (*i. e.* worship of the Sun) we follow, teaches us to live in bonds of charity with all mankind, and die with hope of bliss beyond the grave!" [Pizarro, Act 2. Sc. "Temple of the Sun."] This analogy in the chief worship of the Tyrians and Mexicans, in illustrating their identity, is as powerful as a sculptured Crescent upon a gravestone,—to impress the passer-by with the belief, that a Mahommedan sleeps beneath!

There is no record of the Phœnician or Tyrian Banner,—but it may have descended to the Peruvians, —their device being *an Eagle gazing upon a brilliant Sun!*—it would not be an inappropriate Standard for the Tyrians, considering their watchfulness of their favourite God.

The Apollo-worship of the Tyrian and Mexican (together with that of Saturn) we might enlarge upon, did we not think, that the reader has already formed his own affirmative conclusion of their identity.

As Apollo represented the Sun,—so did Astartē—the Moon,—and she was the Chief Goddess of the

Tyrians, and was worshipped by the Mexican Aborigines. Dr. Robertson distinctly states that the natives of Bogota and Natchez worshipped Apollo and Astartē,—but in so stating he did not attempt to establish any National Theory. The fact is, however, given, as will be seen in the following quotation,—viz.,

"Among the people of Bogota (South America) the Sun and Moon were, likewise, the chief objects of veneration." "The Sun was the chief object of religious worship among the Natchez," &c. [Vol. v. b. iv. p. 373-4.]

The latter, perhaps, were located upon the Missisippi, when the Tyrian-Americans coasted the Gulf of Mexico, as the Tribe of Natchez was the only one in that part of the Continent, that practised the Tyrian Customs.

Upon an *emblem* of this Goddess, will be established one of the strongest analogies. The reader will be startled at the following proposition,—but it is no less the fact,—and it is given with peculiar force to sustain identity—viz., *that the emblem of the* CROSS (as seen at Palenque) *proves the Mexican Aborigines to have been Tyrians!*

In the first book of Kings [ch. xi.] it is recorded that SOLOMON among his wives, had many Sidonians,—that they "turned away his heart after other gods; and his heart was not perfect with the LORD his GOD, as was the heart of DAVID his father.—For SOLOMON went after [worshipped] *Ashtoreth, the Goddess of the Sidonians.*" (*i. e.* Tyrians.)

It was in consequence of this departure from THE GOD of Israel, that Ahijah prophecied to Jeroboam, that he should have *Ten of the Tribes* of Abraham for his kingdom, in the time of Solomon's Son and successor,—Rehoboam. Ashtoreth is Astartē: the Goddess of the Sidonians and Tyrians,—they are one and the same.

Without attempting here a refutation of the assertion by atheistical or deistical writers, that the *monogram* of CHRIST (☧) was known *six centuries* before The Nativity,—it will be sufficient for our present purpose to establish, that the *Cross* was a Tyrian emblem, *more than three hundred years anterior* to the time of Tiberius,—for of that period (332 B. C.) we must again remark, we are illustrating. It was, also, known in the time of Solomon, for he worshipped the Tyrian Astartē,—whose symbol was the Cross,—and this was more than *one thousand years before the Crucifixion!*

Here then is a more remote period for a knowledge of the Cross, as an emblem, than that assumed by sceptics;—it is brought forward because it is the truth,—and why did not deistical writers trace it to the time of Solomon?—they knew, if they did, that it would prove a strong link in the chain of Christianity, and therefore, for their own purposes they avoided it! We will shew this as we proceed.

In Calmet's Dictionary of the Bible, is found a pictorial representation of the Coins of ancient nations. In the plates giving those of Sidon and Tyrus (both must be viewed as one) is the figure of Astartē, surrounded

by the words "*The Sidonian Goddess*" in the old Phœnician characters. She is standing on the fore part of a galley (emblem of Tyrian navigation)—full robed,—the classic measure on her head,—a *branch* in her right hand (emblem of peace and reward)—and in her left hand *a long Cross* (emblem of war and punishment)—the proportions are the same as the sacred one used at Mount Calvary:—it is upright, and slightly inclines, like a sceptre, across the inner part of the upper arm of the Goddess. The following are Calmet's remarks on the Coins.

"No. 4. ASTARTE,—*holding the Cross;*—standing on a Ship (galley): the measure on her head," &c.

"No. 12. ASTARTE standing in her Temple,—*holding the long Cross in her hand*—the *shell*, supposed to allude to the Tyrian dye;—in the exergue,—An Altar (*i. e.* of perpetual fire) burning before the Temple," &c

It will be observed that the above manner of alluding to the Cross of the Tyrian Goddess, is too positive (and with the coins as witnesses) to admit even of a doubt of its being an emblem of the Tyrians, and many centuries before the period contemplated by this volume, viz. 332 B. C. They then possessed the Cross, and among the ancients they appear to have been the only people,—with the exception of the Egyptians, who probably *copied* it from the Phœnicians, to illustrate their own worship of the Moon,—the Egyptian emblem was thus—(☽)—and this has been falsely called the sacred monogram,—for the Moon is shewn by the circle—and the Cross was her general emblem.

Astartē carried a Cross merely as an emblem of *punish-*

ment, as her olive, or palm-branch was emblematical of *reward*,—Solomon worshipped her, and *her attributes*, upon his leaving the ONE GOD:—from David descended the husband of The Saviour's Mother, as, also, the Virgin herself, and *after the Crucifixion, the Cross became the emblem of Salvation!*—and was no more viewed as a Symbol of Idolatry, as in the time of David's Son, or of a degraded death as in the time of Tyberius:—may there not, in this very change of the character of the emblem, in regard to its attribute of worship,—from punishment to *atonement*, and by the converted disciples from the same "chosen people," be a mysterious token of the great precept by the Divine GOD,—that from Evil cometh Good? We believe every thing tending to the Glory of the CREATOR: and even if the *monogram* used by Constantine did exist centuries before the time of CHRIST,—but which we deny,—yet viewing that subject with an eye of faith it would be found to illustrate the Prophets, and not detract from them or their Prophecies. We have digressed,—the reader requires no apology,—the subject will speak for us.

In the Mexican Ruins numerous instances are found of the Cross,—it is in Sculpture and Stucco:—some small apertures bear the same form, as thus, + :—the lower part being inconvenient for its specific adaptation,—it was not, therefore, used. In one of the minor temples at Palenque, *the Cross with the lower part is distinct*, and in full proportion,—thus proving the "long Cross" of Astartē,—the Tyrian Goddess,—to be upon those Ruins. But without that—(for we desire to

reserve the *sculpture* containing the long Cross for a future application)—the numerous Crosses, of a minor character upon other Ruins are sufficient to testify to the worship, or knowledge of Astartē, and her symbolical attributes being known to the Mexican Aborigines.

Another analogy is in the Altars of perpetual fire,—and their being watched by the Virgins of the Sun. This was practised by the Tyrians as a branch of their worship of the God of Fire—Apollo. The Roman Vestals were copied from those of Phœnicia. The same horrid punishment attended the loss of virtue by a Virgin of the Sun, both in Tyrus and Mexico,—this was also imitated by the Romans.

We have no history tracing the (to us) obscene worship of PRIAPUS (*i. e.* Baal-peor) to the Tyrians,—*nor was it found among the Mexicans*,—though it was practised by the Egyptians,—and even by the all-accomplished Greeks,—this was over 2000 years ago.*

The *non-existence* of this generative and religious worship by both Tyrians and Mexicans,—although practised by other ancient nations,—must be regarded as another proof of identity:—for identity can be proved by a negative,—with equal power to an affirmative custom. The strong analogies in Religion must be apparent to the reader.

* It will scarcely be believed that so late as 1780 A. D., the votive worship was practised at Isernia, only fifty miles from Naples;—and (upon the authority of Sir Wm. Hamilton) that three days in September were given to this worship, which the Priests called the fête of St. Cosmo; and at which, Maids, Wives, and Widows, publicly joined in devotion. The King of Naples abolished it, upon the proof by Sir William Hamilton.—G. J.

SECTION II.

NATIONAL AND POLITICAL ANALOGIES—HISTORICAL AND TRADITIONAL—A TRANSLATION OF THE HIEROGLYPHICAL ALTAR OF COPAN, &C.

HISTORY proves the fact that the higher orders of animals and birds, have been selected as the symbolical emblems of different nations,—as for instance, the British Lion,—the Gallic Cock,—the Roman and the American Eagle, and many others. The Dove was the bird of Babylon and Nineveh,—this was natural, as those cities were the most ancient, and nearest to the time of the Deluge,—and consequently the Dove became the apparent emblem of safety; and it is a strong proof of the historical fact of the Deluge and the "Dove." The next beautiful bird of a peaceful character is the Swan, and this was selected by another immediate branch of Noah's family—viz., the Canaanites. It has already been shewn that the house of Canaan was the original of that of the Tyrians. The antiquary, Jacob Bryant, says concerning this emblem of the Canaanites, "that where they, or their descendants (*i. e.* Tyrians) may have settled, there will a story be found in reference to Swans." Now when the above learned writer penned that general remark, he little thought that it would be brought to bear upon the identity of the Tyrians in the Western Hemisphere; and therefore, in its application, it is of greater autho-

rity, from that very fact. He says—*that where the Tyrians may have settled, we may expect to hear some story or tradition about a* SWAN OR SWANS. Admitting this to be truth, (and he is quoted as authority upon antiquities,) *then is there proof that the Mexican Aborigines were Tyrians,* as the following incident from acknowledged history will shew. About two centuries before the Spanish Conquest,—the Aztecas,—(Mexican proper) were oppressed by a neighbouring kingdom ; the latter demanded as a tribute, that the former should bring one of their celebrated floating gardens from the Lake of Mexico,—this tributary present was accomplished, with great labour and difficulty. The next year this demand was repeated, and with this addition—viz., *that their emblematical bird,* THE SWAN, should, also, be brought with it, and in the Garden, sitting on her eggs,—and that the present should be so timed as to its arrival, that the eggs should be hatched, when the Garden was presented to the King demanding the National tribute ;—this was actually accomplished, *and the Cygnets came forth* as the imperious Monarch received the present. Now the substance of the above was recorded by the Spanish Historian over three centuries since, and with no idea to establish that those Aborigines were Tyrians ;—it may, therefore, be received as a record of fact,—at all events it came to the Historian from the Mexicans as a " story" of their race,—handed down from sire to son, as a " tradition" of their ancestors. In those respects alone—" story or tradition"—the proof of identity required by Bryant

is completely established. "Where the Tyrians are you may expect to hear some story or tradition about Swans."—Well then, here is the "story" and "tradition" together with the historical fact,—and Swans form the material:—but, they have been dying in music for centuries yet unregarded;—they have been as a symbolical record buried in a people's Sepulchre,—and which the opening of a Nation's tomb has alone brought to light. The classic reader will remember, that Jupiter assumed the form of the Bird of Canaan, when he sought and won the love of Leda!

We will now endeavour to translate the Hieroglyphics, and Sculpture, upon, and around, the Chief Altar of Copan. We commence with the proposition that the hieroglyphics merely explain the Sculpture, and that if the Sculpture can be explained, the sense of the hieroglyphics, as a consequence, will be translated. If we shall read the Sculpture aright, we believe that it will be found to record a National Act of Friendship,—whereby the Tyrians had the power of reaching America. We will not anticipate our History by now stating the detail of that act of amity,—it will be sufficient for the present purpose to mention, that the act occurred between the Sidonians and the Tyrians,—it was an act of friendship in front of death itself,—and death in its most terrific form, both of torture and of infamy.

Mr. Stephens, in writing of the thirty-six compartments, or squares,—of hieroglyphics on the top of the Altar, says—

" They without doubt record some *event in the history* of the mysterious people who once inhabited the City" (*i. e.* Copan).

We believe it,—and that the *basso*-Sculpture on the four sides, as already stated, illustrates the hieroglyphics on the surface. The *details* of the Sculpture must be first reviewed, in order to establish even analogy in the *accessories* of the Altar. 1st. *The "two Serpents"*—(and the same are around the walls of Uxmal).

The Serpent with the Tyrians (who copied it from their neighbours of Egypt) was their Agatho-dæmon,—or *good demon* of the country,—and would naturally be used to illustrate any strong act of faith, or friendship ; and as a mutual act of amity had taken place between these two nations,—the Mother and Child,—for Tyrus was " the Daughter of Sidon,"—it follows that *two serpents* were necessary to illustrate the compound act. We have seen an ancient Tyrian Coin, on the reverse of which is a Serpent entwining an Egg,—it may be translated thus,—an Egg is the emblem of life, and it being very large upon the Coin in proportion to the Serpent, represents the germ of the Nation's life,—the Serpent by coiling around it, presents the *good demon* (power or Spirit) of the Country protecting the Egg, or Nation, from external injury by its numerous embraces,—the warmth of which would, also, bring it into active life. The Altar is described as standing " on four *globes* cut out of the stone,"—now a globe conveys the idea only of a perfect sphere, but from the drawings of the Altar these " globes" are

distinctly *oval*, and consequently represent the form of *Eggs* and not "globes!" On the Coin above alluded to, the Egg is a principal emblem, and that of life,—and those symbols forming the Corner-stones, or foundation of the Altar, seem to illustrate that the story of the Sculpture represents the very *existence*,—or *rather the birth of the Nation* in its present locality, (*i. e.* Copan). This we believe is the fact, and the warrant for the assertion we will hereafter prove to be founded on the authority of Classical History itself. This Altar we have ever regarded as the Key-stone to the Arch, of these historical sepulchres, and architectural wonders of the Western wilderness.

The Serpents and the Eggs then are essentially Tyrian emblems.

In the description of the Altar one of the two chief personages holds in his hand an "instrument" or sceptre—but each of the lesser figures an "object"—which in the engraving is a *spiral shell.* These shells, also, illustrate the Nation of Tyrus, for the spiral shell is found upon nearly all the coins of that ancient country! It was placed on their coins in honour of the discovery of the secret of the celebrated colour, called by the ancients,—the Tyrian Dye. That renowned colour was not made from any earth or mineral, but from the purple murex,—or the dye *shellfish.* It was first discovered by a Tyrian on the shores of Tyrus,—who, wandering with his Dog, suddenly observed the mouth of his faithful companion to be empurpled,—and upon investigation, he found that it arose from the animal crush-

ing between his teeth, *a small shellfish*, just then thrown upon the Tyrian beach by the waters of the Mediterranean. Improving upon the discovery, the Tyrians became so renowned for their dye used in regal and costly mantles, that in commemoration of the event, they placed upon their Coins the *shell*,—nor was the original discoverer forgotten, for upon a Tyrian Coin (Calmet, No. 16) the Dog is seen approaching the Shell! Some writers have questioned the manner of the discovery,—but the last-mentioned Coin confirms the historical account.

The Shell was also adapted to personify the marine character of Tyrus,—and it being upon the Altar may be viewed as another emblem of that country,—which, with the Serpents and Eggs, cannot have been placed there by caprice or accident,—but rather with absolute intent, having reference to an historical design in the Sculpture. The figures are all seated "cross-legged in the *Oriental* fashion." Their very position then substantiates Montezuma's assertion to Cortez, that his Ancestors many ages past, come from "*the East*."

One of the chief personages to the "negotiation," as Mr. Stephens calls the group, has a "Sceptre" in his hand,—and there is none in the hand of the other King or Cadmus,—(as the ancient Phœnician Chiefs were called;)—this incident is another proof of the correct reading of the Act of Amity; for at the time of its performance, Tyrus had ceased to be a nation—but Sidon had not,—the former had lost all her powers of safety,—the latter retained them,—and could, and did extend

them to her "Daughter," who is represented as presenting a Shell,—perhaps the Secret of the "Dye"—as a tributary offering to her Parent,—who appears on the Altar more elevated than the other Chief figure. This still further illustrates the fact of the single sceptre and its application.

Believing, from the general and early character of the Sculpture, that Copan was the first built city in Ancient America,—we are still further warranted in the belief from the definition of the Chief Altar,—for it appears to illustrate in every particular, both by incidents and emblems, the *last* event of Tyrus in its Asiatic history, but which was the *first* event leading to the existence of the Tyrians in the Western Hemisphere. This important fact will be detailed in the History of Tyrus,—and at the present moment we will observe (without anticipating the event) that there is nothing in the Sculpture of the Altar, at variance with the illustration of that fact of History ; but, on the contrary, every particular of the Sculpture completely defines the Nation and the incident. The *basso* sculpture of the Altar would, also, indicate an earlier erection than the surrounding "Idols," which are in *Alto.*

An analogy is, also, found in the political divisions, and the peculiar governments of the Mother-Country in Asia and Africa, and her descendants in Mexican America. In each Hemisphere there was a mixture of Monarchies and Republics ;—as thus,—Sidon and Tyrus were governed by Kings—while Carthage, after the death of her first and only Monarch—Dido—be-

came a Republic, and remained so,—and this fact created the lasting jealousy of the Romans. The same was in the Western Continent.—Mexico and other Nations were Monarchies, while other portions of the country were Republics. This is proved from the fact, that the most powerful war Montezuma the *First* ever engaged in, was that, in which the *three Republics* joined as a common cause against the brave, but despotic Monarch of Mexico.

As a National analogy may be viewed the Military character and locality of Copan,—this, also, strengthens our belief that this city was the first erected,—for although on the Altars no Sculpture is found representing weapons of war,—and in a Temple to Religion there should not be,—yet this Temple is but the centre, of what may be termed the *Citadel* of Copan. The entire Ruins (it will be remembered) are traceable for a distance of "over two miles," along the banks of the River,—and on the opposite side, at the distance of a mile, and on an eminence two thousand feet high, (thus overlooking every approach to the city,) is found *a ruined Stone Structure*, and almost evident from its locality, to have been originally a signal, or watch-tower. The city is, also, built on the banks of the River, *and above* "*the falls*," thus forming a *natural* defence against any approach from the Sea,—while any attempt to reach the Citadel by water from the Source of the River, was frustrated by the erection of a high perpendicular wall ("nearly 100 feet"), forming a river façade of "six hundred and twenty-four feet,"—

(nearly the eighth of a mile)—this is based upon an elevated embankment of about " thirty feet,"—*and* was formerly protected from any flooding of the river, by a water-wall along the whole range of the Citadel-Temple. The great wall is in ruins at the summit, therefore many feet may have fallen down,—thus proving that its entire height with the embankment (as before expressed) must have ranged from one hundred and forty, to *one hundred and fifty feet.* Now there is nothing in Egypt (as a plumb-wall) to be compared with this,—nor does the Nile of ancient days, possess a perpendicular wall,—and there is no marine Nation of antiquity that can lay the analogous claim to such a wall, equal to *Tyrus*,—for her Citadel-city in Asia was bordered by the waters of the Tyrian harbour,—and to secure its safety from human invasion, or that of the Sea, the ancient inhabitants of that Island-mart *erected perpendicular walls, one hundred and fifty feet in height!* Copan then possesses an analogy to the capital of ancient Tyrus,—and as that was the *last city* left by the Aborigines in Asia, it appears but natural that they should endeavour to imitate it, in building their *first city* in a foreign land. We submit that this is a strong analogy, and founded upon justifiable reasoning.

The Wreck of an ancient Galley has been found in Mexican America, deeply imbedded in the sands,—now this must have been (upon a minute investigation) the remains of a Phœnician vessel,—for the Greeks and Romans had no galleys on the Atlantic waters, or even the Indian Ocean, until the time of Alexander,—but

the Tyrians had,—and, as will be proved (in the next Book of this Volume), nearly *one thousand years before the Christian Æra,* and *again*, *six centuries* before the period of The Advent.

Circumcision was practised in Mexican America from two distinct reasons. 1st. From a supposition that it was conducive to health ; and 2dly, from a Religious custom ; this last fact will be required for the third volume,—the former only will be here brought forward, for the purpose of proving another analogy. Circumcision was practised by the Egyptians, Ethiopians, Tyrians, Colchians, and Cappadocians, upon the belief that personal safety would be the result; and the custom might, therefore, be viewed as a sacrifice to Hygeia, —the Goddess of Health,—and in this sacrifice many of the *females* of Egypt did not exempt themselves. The custom, however, was *optional,—this is proved by the Egyptian Mummies !*—There were no laws to enforce it (except upon the *Priests* of Egypt), as among the Israelites and Jews, with whom, as an entire people, it was, and is, one of the most sacred customs, established by a Covenant between The Father of the Universe, and the patriarch of Israel. In the division of the Land of Canaan between the Twelve Tribes, by JOSHUA,—the Tribe of Asher was located on the confines of Sidon and Tyrus.—JOSHUA re-established the Covenant of Circumcision, after it had been purposely laid aside by MOSES during the " forty years" wandering in the Wilderness. It was, therefore, practised by the immediate neighbours of the Tyrians, and it is

apparent to belief, that the custom was received among the Phœnicians owing to their juxtaposition with a Tribe of Israel. The Egyptians received the custom in a similar manner,—viz., during the sojourn of Israel in Egypt. The Tribe of Asher,—and its customs, gradually encroached upon the Idolatry and manners of the Phœnicians,—for we find (upon the authority of Malte Brun) that the members of that Tribe (Asher) were driven back from all the sea-coast to the interior, by the Sidonians and Tyrians ;—the custom, however, in an *optional* character, remained with the Tyrians,—and in that manner it was practised by the Mexican Aborigines.

In viewing the above analogy, it must be evident to the reader,—that in the fact of *optional* Circumcision (no matter from what motive) another proof is seen of the *two distinct races* in Ancient America,—for in the *North*, as stated heretofore, where it is practised, it is only in the form of a *Religious* rite.

The tradition of the ancient Mexicans as to *where they came from,* is directly in favour of this work. Upon Cortez asking Montezuma the Second, the origin of the Mexican race,—the Monarch answered,—that many ages ago they came from "*The East*"—(*i. e.* from where the Sun rises)—and as he then was speaking *in* Mexico, "*The East*," is at once defined to be across the Atlantic Ocean. The coast of Phœnicia was always denominated "*The East*,"—this is absolute on the authority of Holy Writ, and in that definition, *Tyrus* is distinctly spoken of : viz.—

"All the nations have I destroyed before them: and in *the East*, I have scattered the people of the provinces, even of *Tyrus* and Sidon." [Esdras ii. 12.]

Sahagun the Spanish historian, who lived nearly sixty years with the Mexicans, and wrote about fifteen years after the Conquest by Cortez (1520) relates, that, from their traditional history, handed down from remote antiquity,—*the Aborigines of the Country, first* TOUCHED *at Florida,—then* COASTED *along, until they reached the Bay of Honduras,—and they then* LANDED.

It will be observed that the terms "touched" "coasted" and "landed" are phrases belonging exclusively to Navigation,—this confirms the reply of Montezuma, that his ancestors originally *came* FROM *the East*, for by Navigation only could they come from that quarter,—and as a consequence they sailed *towards the West*, and across the Atlantic Ocean!

The tradition of having "*first touched at* FLORIDA," is as remarkable, as the means of Nature whereby it was accomplished, which will be investigated and established in the last pages of this Volume.

Cortez wished to sail around the Bay of Honduras, the Point of Yucatan, and thence into the Gulph of Mexico,—and inquired if there were descriptions of those coasts. Montezuma instantly presented to the Spaniard *Maps and Charts of the entire Coast*, and from these, Cortez steered, and sailed in his perilous voyage around Honduras, and by the correctness of the Charts, he accomplished his expedition in safety. This account he wrote home to his Emperor and Master,

Charles the Fifth,—it is consequently history:—no argument is, therefore, required to prove their Knowledge, and that of their ancestors in the Science of Navigation ;—and what people in the Asiatic world were such " pilots and mariners" as the ancient Tyrians ? If the Mexican Aborigines had sprung from a race (like the Israelites of the North) having *no* knowledge of navigation, it would have been impossible to have had Maps and Charts from their remote ancestors, and to have continued the scientific practice of that knowledge among themselves.

This is another strong proof of the *two* races of Aborigines on the Western Continent ; and of the different means whereby their migrations were accomplished.

Sahagun, also, relates that from testimony of tradition, and *their historical Paintings*, that their ancestors, *as a Colony*—arrived on the American coast (first touching at Florida) *before the Christian Æra!* It should be observed that this account by the Spaniard was written over three hundred years ago,—it was then laughed at,—but the time was computed both by the Aborigines and Sahagun,—*the former*, as well as the latter, had a knowledge of the Christian Æra, as will be proved in the third volume,—That knowledge was conveyed to them *after* the arrival of the colony;—and nearly fifteen centuries before the conquest by Cortez!

The Ruins in Ancient America, together with relative facts, prove that Sahagun's account in regard to *time* is correct ; and that their original ancestors *did* arrive before the Christian Æra. The same Historian

says, that from their historical traditions, the Mexican Aborigines were originally a Colony;—which term may be received as explanatory of their small *number*, and that only,—for had they been "a Colony" according to the modern and general acceptation of the word, there would have been some Mother-land to claim her foreign Children,—but, none appears upon the Books of History.

They then arrived "before the Christian Æra,"—this then places them in a positive position,—for the Nation from whence they came, must have existed before that sacred period,—and the Nation (as a people) must have had knowledge of, and the means of Navigation, since it is already established that they arrived in that manner. The "mind's eye" must instantly glance at the Tyrians, as the people having those means, and being in existence anterior to the Christian Æra. The Tyrians did compose that "colony,"—not sent forth from their own land by care and affection; but, driven forth (as we will prove) by terror and despair!—They were the "pilots and mariners," and the "merchant princes" of the desperate hazard:—their knowledge and skill in navigation, were the champions daring the united powers of Neptune and Boreas, and upon a Naumachian arena, where a prow had never cut through a liquid track: Neptune permitted the refugees to pass on to freedom,—for the Ocean-God remains now, as when he first received from Creation upon his broad breast, the panoply of Light,—*scarless*:—and for all the wild wars of Elements and Man upon that panoply,—the lightning's

rapid shafts,—the iron-tempest from earth's artillery,—still that bright armour—reflecting Heaven on its surface—retains no impress from the fierce battery of the Storm-cloud, or from Man's weaker power, or ambition!

SECTION III.

ARTISTICAL ANALOGIES.

ARCHITECTURE, SCULPTURE, AND PAINTINGS—THE PYRAMIDS OF EGYPT AND AMERICA—THE ANCIENT TYRIAN DYE—THE TEMPLES OF JERUSALEM AND PALENQUE, &c.

THE Architecture and Sculpture of the Ruins, in order to support this Epoch, must possess an undeniable existence, and founded upon data, and strong analogy, of having a character traceable centuries before the Christian Æra. Four Sciences are required to be possessed by the original nation,—viz., Architecture, Sculpture, Painting, and *Navigation*. If we view for these purposes Hindoostan, China, and Japan, the characteristics of the first-named Sciences are totally different, while the latter is wanting to the extent necessary. Rome and Greece would present the marine power, but the *Architecture* of those countries would claim no affinity with that in America; for at Copan, Palenque, and Uxmal, and all the Ruins, the Arch and Pediment are wanting. Egypt claims at once the general character of the Architecture, but not sufficient to establish that it is strictly of a National order, as practised on the borders of the Nile;—but, enough is shewn to prove,

that a People built those cities in America, who had a *knowledge* of Egyptian architecture. If Egypt itself had sent the "colony,"—(but from the want of the means of Navigation it was impossible, and also a record would have been found in Herodotus or Diodorus, who wrote of that country about 484, and 44 B. C.:—if it had taken place prior to those periods, their accuracy would have compelled them to notice it)—if, we say, Egypt had sent a "colony," the Temples would have been built like her own in every particular.—Pronaos, Sphinx, and other characteristics,—but these do not appear, or the slightest indication of them; —yet, where the pyramidal structure and obelisk (square-column sculptured) and circular columns are to be found, there Egypt may be traced as having given *knowledge* to the builders. The Pyramid of Caius Cestius at Rome will illustrate this fact. No one will say that that Pyramid is Roman architecture,—yet no one will deny that the builder had a *knowledge* of Egypt and her works,—and no Historian would claim Rome to be Egypt, because a Pyramid was found there; so in Mexican America, the Ruins partake of the Egyptian character sufficiently to give the style of the Architectural foundations to that of the Nile,—yet they must have been erected by another Nation;—yet that Nation must be proved to have a knowledge of, and intercourse with, Egypt. What nation of all the earth enjoyed this equal to the Tyrian? They were in weekly intercourse with each other,—exchanging as men their sentiments, and as merchants their merchandise, till one general conquest overwhelmed both countries,—one

nation remaining subdued and tributary, and the other dispersed and annihilated.

It is proved (we submit) that the *Sculpture* in many parts, and especially at Uxmal, partakes of the *Grecian* character, while the *Architecture* is that of the *Egyptian.* This is a nice distinction,—but it enables us to strengthen our belief that Egypt, as a Nation, could not have been the builders, but they must have been a People (we repeat it, to impress it on the mind of the reader) having a knowledge of the Nile and her edifices; to this may be joined, a People having a knowledge, also, of the Greeks, since the Sculpture at Uxmal is Grecian in design. The Tyrians possessed this intercourse;—but, it is possible that some few Greeks may have been of the Colony landing on "the American coast" before the Christian Æra,—that they may have gladly embraced the occasion, as the only means of escaping death at the fearful event which caused the Migration. From the same cause a few Egyptians may have escaped, and joined the colony in the same manner. The strangers on the Island of Tyrus, would probably be those who had arrived by water from a distance,—Egypt was one port of commerce, Ægina another, and ambitious of maritime fame. Ægina is selected for more than one reason. It was an Island in direct intercourse with Tyrus, and the Ægineans were renowned for their general knowledge of the art of ornamental Sculpture, but not on so grand a scale as that of Athens. The Ægineans were called *myrmidons*, or *emmets*, from their patient perseverance in the art of Agriculture and other employments,—and

thence the *Tortoise* became their National emblem, the slow but sure progress of that shellfish being a symbol of their industry; it formed a double emblem; viz, of their industry and marine character. Now it will be remembered that the Ruins of Uxmal display four *Tortoises* in stone Sculpture,—and one was found detached, and buried in the Ruins of Copan.

Ægina was the first nation that coined Money, and issued Medals,—Athens often applied to Ægina for the execution of both. The Chief Symbol on the Coin of Ægina was the Tortoise, for the reasons stated above: —now, in Mexican America, an ancient coin, or medal, has been found with the Symbol of the Tortoise on it! It may have been buried by a citizen of Ægina (one of the Colony), or by a Tyrian who possessed a coin of the Island-rival,—but most probably the first proposition is correct—viz., that it was possessed by a native of Ægina,—for at Uxmal the *Tortoise* is there in Sculpture, and the entire façades, interior and exterior, are filled with ornaments *à la Grecque antique*,—and especially that of the running square, or meander border,—while the buildings themselves bear no analogy to those of Attica;—thus proving almost to demonstration, that *Grecian Artists* were authors of the *Sculpture*, *Tyrians* the Architects of the entire edifices,—while those of *Egypt* were authors of the *Architectural* bases. The reader may think that this is the refinement of investigation,—but, it is such as truth and perseverance have authorized, and the historic importance of the subject demands.

The Tortoise is, also, the designation of the coins of Thebes in Greece,—and from this fact, it is brought home at once to the Tyrians, as a Symbol of their country, as well as of Ægina,—and in all probability (consulting data) Ægina copied it from the Theban coin. The Phœnician Chief, Cadmus—(all ancient Tyrian Chiefs were so called) founded Thebes, and is well known to have introduced into Greece, the letters, or Alphabet of his own country; and without doubt, at the same time, he selected the Symbols of his Native land, to represent the Coin of his new City. The Tortoise is, therefore, a Tyrian emblem, and is found upon the Ruins in Ancient America.

Cadmus founded Thebes 1493 B. C., and was consequently contemporary with the first Lawgiver. Euripides in his Drama of the "Phœnician Virgins" thus alludes to his arrival, as uttered by Jocasta :

> "Resplendent Sun
> How inauspicious didst thou dart thy beams
> That day on Thebes, when from the sea-wash'd coast
> Of fair Phœnicia Cadmus on this land
> Set his ill-omen'd foot !"

We have suggested that Grecians [*i. e.* of Ægina] may have been the authors of the Sculpture, and Egyptians of the Architectural bases of the edifices, because their respective styles are traceable in the Ruins of Palenque, Uxmal, and Copan. This suggestion is founded upon the possibility (and even probability) of natives of those nations being at Tyrus, at the

time of the departure of the Tyrians :—yet, it does not follow, as a necessity, that all the Architects, Builders, and Sculptors must have been of those nations ;—for although there does not exist in Asia or Africa any Phœnician Architecture, whereby a comparison can be made, yet there does exist the undying record that the Tyrians were builders and Sculptors from their own practice, and that fact is founded upon the authority of Scripture :

" And Hiram, King of Tyre sent messengers to David,—and cedar trees,—and *carpenters* and *masons*,—and they built David a house"—*i. e.* Palace. [2 Samuel v. 2.]

Here then is a distinct and undeniable record of the Tyrians being, not only carpenters (their Shipbuilding proves that) but *Masons*,—and which in the original Hebrew text is defined to be "*hewers of the stone of the wall ;*" and consequently they were *Sculptors*, as well as *Architects*. Their building and adorning of Solomon's Temple (as will be shewn in the History of Tyrus) are additional facts, with the building of the Palace of David, to put at rest any suspicion, or question, whether the Tyrians themselves, unassisted by others, could have built and Sculptured those edifices in America. The *Israelites* had no practical knowledge of Architecture until ages after the building (by the Tyrians) of Solomon's Temple. 1015 B. C.

The above quotation from Sacred History refers to the year 1043 B. C., and consequently centuries before the time contemplated by this Epoch,—viz., B. C. 332.

Skilful knowledge, possessed, and existing for ages before, by any nation, and upon any subject, would naturally be improved upon and practised by descendants :—they would also improve upon the Architecture of *any other nation* with whom they had association and communion,—and as Tyrus, as a People, of all the ancient nations was a practical one, they produced in America an improvement (and a great one) upon the Architecture of the Egyptians. This fact of *improvement*, and *alteration* of the original order of Egypt, is another proof that the builders were not essentially of that nation ; but,—from a country having a practical skill, and minds daring enough to innovate upon any precedent, when *improvement* would be the result.—That Nation was Tyrus.

We do not desire to advance one assertion, not capable of being defended, and consequently will establish that an improvement upon the Architecture of Egypt does exist in the Ruined cities of Ancient America.

The first idea in building had its origin (without doubt) from the Caverns of Nature, where Man would be protected from the raging tempest:—and, from being shadowed from the beams of Apollo by the spreading branches of the forest, he must have soon felt the necessity of converting the latter into more commodious forms than those in which Nature had left them. To huts made of trees and branches, festooned together by their own foliage, succeeded more convenient habitations, composed of upright and cross beams, the apertures closed with leaves and moistened earth. From

these humble pillars of the forest, were derived those beautiful Columns composing the five received orders of Architecture. That of Egypt is not admitted into the Classic group.

The interior of a cavern with the walls rising pyramidally, gave the natural instruction for the formation of a Tent,—poles rising from a broad base to a centre,—or of a single one, with the canvass outstretched by cords and fastened to the stakes driven in the earth;—such were the Tents of Israel,—those of the Aborigines of *North* America, and of the wandering Gipsy, in the erection of their culinary edifice even to this day. The Pyramids of Egypt are but majestic examples of the same principle of construction,—viz., the corners and sides of a broad base rising on an inclined plane, until they meet and form an apex over a common centre. This construction has given them that defiance against the whirlwinds and sands for which they are so conspicuous. *Water*,—that "sore decayer of dead bodies,"—be they of "flesh," wood, or stone, can have no effect in Egypt; *for there the rains do not fall*, and consequently moisture cannot exert her gradual but certain power;—in Ancient America this safeguard to edifices is not granted by Nature,—but yet the principle of the Pyramid has given duration, and proved the existence of Nations in the Western Hemisphere, traceable to centuries before Egypt mourned a Cleopatra, who, as the living emblem of her death, became the venomed and fatal Serpent of her Country!

The Pyramids of Egypt (symbols of self-vanity) rise

from a broad base to an *unsupporting, useless*, and idle apex :—in Mexican America *the lowest portion of the base is retained, and that only; and upon this simple, but lasting foundation, are erected the perpendicular walls of her sacred Temples,—Sculptured stone forming the façades of the gorgeous edifices!* The point of grandeur of design, is far beyond the useless masses of the Nile; for there can exist no grandeur of design without the association of utility,—physical or mental. The radiant Sun itself would cease to be Sublime, were it in design, or in its powers, to be devoid of its manifold, and creative blessings! The Architect of the Universe in forming the "image of Himself," and in assigning to it the functions of physical power, so organized them,—and the more subtle mechanism of the brain,—that they should illustrate, that all action and thought (apart from Religious duty) should be directed towards utility and excellence!

The fact of *improving* upon the pyramidal Architecture of Egypt, supports the apparent fact that Tyrians alone were the builders of the edifices now under consideration; for (apart from the perpendicular river-wall, which is identical with the sea-wall of ancient Tyrus) a new and distinct order, or style of Architecture, is visible in those Temples, traceable from the base to the Cornice or summit,—and from the compound character, believe that we have correctly termed it *Egypto-Tyrian.*

We will advance another reason for believing that Copan was the first City built in Mexican America,—

viz., the *square* column (or obelisk) *only*, is found there,—while in other ruins, excepting Palenque, the *circular* is perceptible,—the latter are found at Mitla and Uxmal,—thus establishing (almost conclusively) that those cities were of later erection,—for the square column is easier in formation than the circular,—and the latter is produced from the former,—and consequently *two columns* are made in producing the circular shaft. The square is, also, better adapted, from its facial character, for the purposes of Sculpture ; as illustrated in the Idol-obelisks at Copan,—and that which would be the simplest in construction, and giving the greatest facility for its peculiar adaptation, would naturally be selected by a People for their first Temple :—yet, reserving to themselves for practice at a future day, the knowledge possessed in the more refined branches of the Art :—they subsequently illustrated that superior knowledge at Palenque and Uxmal. In the conclusion of this section, however, it will be shewn that the *square style* of Architecture was essentially Tyrian, and that it is distinctly visible at Copan and Palenque. An analogy in regard to antiquity is found from the stuccoing or plaistering of the walls. This custom in Art is one of the most ancient on record. Mr. Stephens would infer from the fact of stuccoing that they had a modern origin, and actually calls it in one place—"*plaister of* PARIS !" The custom is mentioned by the first Lawgiver 1451 YEARS before the Christian Æra !

"And it shall be on the day when ye shall pass over Jordan unto the land which the LORD thy GOD giveth

thee, *that thou shalt set thee up great stones, and plaister them with plaister: and thou shalt* WRITE *upon them all the words of this law.*" [Deut. xxvii. 2, 3.]

Here is not only the proof of the ancient custom of stuccoing, or hard plaistering;—but, also, the fact of *Sculpture*, or *writing upon Stucco*,—of course in its damp state, and when dry it became, as at Palenque, "as hard as stone." Again,—It, also, covered the interior of the palatial walls of Babylon, and was the surface upon which was traced the handwriting at Belshazzar's Feast,—this was 538 B. C.

"In the same hour came forth fingers of a man's hand, and wrote over against the candlestick,—upon the *plaister of the wall* of the King's palace." [Dan. v. 5.]

Another analogy is found upon this point of art, as being used by both the ancient Tyrians and the Aborigines;—for the walls of Tyrus were built of large blocks of stone—not very hard—but protected from the weather by *hard white-plaister*,—or *stucco*;—the walls of Palenque seem to be a direct imitation.

It was a custom of the ancient nations to paint their statues, or figures on the walls, with the primitive colours,—but chiefly red or vermilion. In so doing they believed that they approached the colour of the Gods,—and in Rome, from the same feeling, a Conqueror granted the honour of a triumphal entry to the Capital, was always painted red, in supposed imitation of the God of War.

It is recorded in Scripture as being practised by

the Chaldeans, and as a consequence by their associates the Babylonians.

"For when she saw men pourtrayed on the wall,—the images of the Chaldeans pourtrayed with *vermilion*, &c." [Eze. xxiii. 14.]

It was, also, practised by the Egyptians and Tyrians,—and is now discovered in America :—for Mr. Stephens states that the sculpture, and even the steps, had been painted,—that black and white,—red, blue, and yellow are distinctly visible, but that the *Red* (vermilion) is predominant. From the number of colours another analogy is traceable, for of all the ancient nations that of Tyrus was the most renowned for her knowledge of colours,—and when to the "*primitive three*," she added by her discovery the celebrated tint, or Tyrian Dye, her renown was increased, and spread throughout all the Nations,—so much so, that they sent their royal mantles to Tyrus to receive the costly dye —and from that fact, regal robes have continued to be tinted, even to this day, with the gorgeous *Purple*,—which, though originally intended for blood-stained Kings and warriors,—succeeding ages have placed upon even the graceful forms of dove-eyed Queens ; (so strong is custom)—while the first and Heavenly colour —blue,—and which from Scripture was the tint of Aaron's Robes of Peace,—has passed unheeded by, although commanded by The voice of The King of Kings.

"And thou shalt make the robe of the Ephod *all of blue*." [Ex. xxviii. 31.]

The exact tint of the Tyrian Dye is not known, other than it was *purple.*—There are several degrees of purple,—light or dark,—as the *blue* shall predominate in its mixture with the *Red.* The original dye was derived from a shellfish (purple murex) as before related;—and upon the occasion of its being discovered, the Tyrian thought that his dog had been wounded in the mouth, for he imagined that his faithful follower was *bleeding :*—here then the tint is arrived at,—viz., that it must have resembled that of *blood,*—consequently it was the *light purple,* or rather *crimson* as it is now termed,—therefore, the *Red* predominated over the Blue.

The Prophet of the Advent defines that in ancient days (760 B. C.) scarlet, red, and crimson were esteemed the same,—they are with us only different in degree,—but the two last are proved by Scripture to have been identical.

" Come now, and let us reason together, saith the *Lord,* though your sins be as SCARLET, they shall be *as white as snow :* though they be RED LIKE CRIMSON, they shall *be as wool.*" (*i. e.* white as snow.) [Isaiah i. 18.] The latter part of the verse is but a repetition of the former,—a favourite style in Holy-Writ, to enforce the precepts upon the mind of the reader or hearer.

Now the more ancient of the Ruins in Mexican America, are stained or painted *Red :*—the Traveller, however, does not express the degree of Red,—light or dark,—or whether it contained any other colour with it ;—it is enough that Red is distinctly stated:—and

may not the Aborigines have dyed their sculpture in remembrance of their past celebrity at Tyrus? If at Copan (their first city) they had mixed *Blue* with *Red* to produce the *blood-purple*, the lapse of centuries would have extracted the minor colour—blue,—(minor from its proportion in mixture),—and have left the major colour,—Red,—entire,—as it now appears upon the Idols, Altars, and steps of these Egypto-Tyrian monuments in Ancient America. Again; the knowledge of colours by the Tyrians, (and those in which they excelled)—is distinctly stated in the Bible. SOLOMON in sending to HIRAM, King of Tyrus (1015 B. C.) for Artists to build and adorn the Temple of Jerusalem,—says—

"Send me now, therefore, a man cunning *to work* in gold and in silver, and in brass and in iron,—and in *purple*, and *crimson*, and *blue*, &c." [2 Chronicles ii. 7.] "Blue" is directly expressed, and by its mixture with "Crimson" (*i. e.* Red.—*Vide* Isaiah i. 18.) in certain proportions would produce "Purple."—Now in Mexican America we have seen, that Blue and Red (and perhaps originally a Purple), are found, and used by the Aborigines to adorn their first Temple at Copan, as Solomon did his Temple at Jerusalem,—*through the skill and knowledge of the* TYRIANS!—who without doubt practised their art in colours upon their own Temples at Tyrus,—and which Solomon, in compliment to Hiram (with whom he was in the strictest bonds of amity), was willing to, and did, imitate, in the Capital of Israel.

Had the Tyrians possessed *no knowledge* of Colours, the discovery of them upon the Mexican Ruins would have been useless in reference to any analogy, and injurious against identity ;—but, the Tyrians having the knowledge of the three primitives, and of a fourth colour, and had they not been discovered at Copan or Palenque, then the *want* of a similitude would be evident and material ;—but, as both People,—the Tyrians and the Aborigines,—possessed the same knowledge, and practice of colouring their Temples,—the Analogy is not only apparent, but absolute.

It will be remembered by the reader, that in the Sepulchral Chamber at Copan, an Engraved Gem was found,—"*a small death's-head* (skull) CARVED *in fine green stone.*" The antiquity of this style of engraving has been shewn in alluding to Aaron's "breastplate of judgment,"—but, we will now prove that another *Tyrian* analogy is found in the carved Gem of Copan,—That the *Tyrians* were engravers of Gem-stones is established upon the authority of Scriptural history,—and from that Sacred Volume it is, also, proved, that the *Tyrians* were the builders of Solomon's Temple.—This will be enlarged upon in the history of Tyrus.—Solomon wrote to Hiram for a superior artist, in addition to the general workmen, "to work in gold, and in silver, &c.—*and that can skill to grave*,"—the Hebrew text is, "to grave gravings,"—or in modern phrase —to *engrave*,—*i. e.* cut, or carve metal or stones. The King of Tyrus answered,—

"And now I have sent a cunning (*i. e.* skilful) man ;

[of the same name as the King, *i. e.* Hiram] * * * " skilful to work in gold, and in silver, in brass, in iron, *in stone ;*—also, *to grave any manner of graving.*" [2 Chron. ii. 13, 14.] That Solomon availed himself of the skill of this Artist in Gem-engraving is proved by the following verse:

" And he garnished the house [*i. e.* Temple] with *precious stones* for beauty." [*i. e.* of workmanship.] [2 Chron. iii. 6.]

We shall conclude this Section with an analogy that may appear strange to the general reader, but it is no less true than original, and from which, Identity is apparent.

The Wisdom of Solomon (and inferentially his people also) did not embrace the practical Sciences of Architecture, Sculpture, or Navigation. He was compelled to apply for all these to the *Tyrian* Monarch. Solomon's wisdom was of the philosophy of *Nature*, and not *in the defined Arts or Sciences.*—This is shewn in the first Book of Kings [ch. iv. 32, 33.]

" And he (Solomon) spake three thousand *Proverbs*, and his *Songs* were a thousand and five. And he spake of *trees*,—from the *cedar tree* that is in Lebanon, even unto the *hyssop* that springeth out of the wall: he spake also, of *beasts*,—and of *fowl*,—and of *creeping things*, —and of *fishes*." Five centuries before Solomon,—the Hebrew artists,—Bezaleel and Aholiab,—were called by The ALMIGHTY, and presented to Moses for a special purpose. [*Vide* Exodus xxxv. 30—35.]

The *Tyrians* were the Architects and Sculptors of the Temple of Solomon, and in the description of that

Edifice it will be found that the *square*,—or four-sided,—columns and bases prevailed, to the exclusion of the circular,—even the *door-posts of the Temple* were *square:* —the same are seen at Palenque!

"So also made he for the door of the Temple posts of olive trees,—*a fourth part* of the wall,"—[1 Kings vi. 33]—defined to be—"four-square."

The two brazen Pillars of the Porch of the Temple *were square*,—and *about five feet six inches on each side*,—(what are the Pillars at Copan?)—and the capitals covered with carved "nets of checker work" and "wreaths of chain-work,"—upon these were suspended "two rows of pomegranates."

The celebrated "bases" were distinctly square,—and about *seven feet on each side.*

"And he (the Tyrian Artist) made ten bases of brass,—*four* cubits (21 inches and a fraction each cubit, Scripture measure,) was the *length* of one base, and *four* cubits the *breadth* thereof" [this is a perfect square]. "And there were four undersetters *to the four corners of one base*,"—"And also upon the mouth of it (the laver) were *gravings* with their *borders, four-square, not round.*"—"And after this manner he made the ten bases [*i. e.* square columns]: all of them had one casting [Hebrew: "*fashioning*"], one measure and one size." [1 Kings, ch. vii.]

Now the square style of Architecture in Solomon's Temple may distinctly be claimed as *Tyrian* Architecture—for the Tyrians were the Architects, Sculptors, and Builders, directed by Hiram the Artist,—and

it is self-evident, since they were so, that they followed that style generally adopted in their own country ;—here then is a direct proof of the *Tyrian* Architecture being in Ancient America,—for the reader will instantly recognise that the Square-columns form the "door-posts" also at Palenque,—and that the Idol-Obelisks at Copan are "four-square, not round" and covered with "gravings"—(*i. e.* Sculptures). The superficial measure of the "square piers,"—or columns at Palenque, does not vary in a great degree from the square Porch-columns and bases at Jerusalem,—while the Hebrew "pomegranates" at the latter Capital, were varied,—yet the florid style of Tyrian Sculpture imitated in the "compositions of leaves and flowers" at Uxmal.

It is not necessary to prove that the *measurement* of the Temple on Mount Moriah, and that at Palenque, are identical, in order to establish the analogy now under consideration, because local applications of their respective dimensions would create essential variations. In the previous reign (that of David) King Hiram sent his Tyrian Architects to Jerusalem, and built a Palace for the Monarch of Israel,—and in the reign of Solomon, (who resolved to erect the Temple) the same King of Tyrus was applied to for artists to build the great Mansion of Religion,—Solomon did not command *how it should be built,—or in what order or style of Architecture ;*—that he left to the Tyrians, who were practical artists,—THEY *gave* HIM *the design*, upon his expressing to the Chief Architect the "wants" of the edifice.

"Now these are the things wherein Solomon was *instructed* for the building of the house of GOD," &c. [2 Chron. iii. 3.]

We have expressed in the previous pages, that no Tyrian *Ruins* in Asia or Africa are found, whereby the style of that Nation's Architecture could be identified,—none exist in Sidon, Tyrus, or Carthage;—but, the never-decaying Volume of Religion, contains a living picture of Tyrian art and style at Jerusalem, that never can be in Ruins:—though the identifying marbles of Phœnician architecture,—like the first stone-tablets of the Decalogue,—are broken and lost "beneath the Mount" of Time,—yet upon the page of Holy-Writ do they both appear as new,—as perfect,—as when first erected by Tyrians for the Son of David,—or traced by the finger of GOD for the instruction, and civilization of mankind!

The Temple of Solomon, upon the authority of the Bible, was of Tyrian Architecture, (for the Israelites, we repeat it, had no knowledge of the Arts at that time,) built and adorned by the Tyrians,—the same Architecture is found in the Ruins of Ancient America, and consequently Tyrian,—while the substructure being a portion of a Pyramid, justly authorizes (we submit) the new term of Egypto-Tyrian.

We cannot dismiss this interesting discovery of an analogy between the Architecture of the Temples of Jerusalem, Palenque, and Copan,—thus proving the two latter to be Tyrian,—without the remark,—that if no other similitude could be found in this volume in

order to identify the Mexican Aborigines as Tyrians, we think that the analogy of the Temples alone, would satisfy the reader upon that point; as also, that this History has not been written without that due regard to testimony, and undeniable evidence, demanded by the importance of the subject;—and which, being novel and surprising, requires more than usual proof to convince the mind, that it is analyzing a proposition of truth, and not one of sophistry.

The ignorance of the Israelites in reference to the practical arts will be enlarged upon in the next volume.*

* While these pages devoted to the Analogies are passing through the Press, Mr. Stephens has published his *second* visit to Yucatan. Upon an investigation of the engravings of the Volumes, we find nothing to change any portion of this History; but, on the contrary, as we predicted in this Volume (see note to page 120), the additional Ruins and Cities discovered, actually support our conclusions, and confirm, consequently, this Tyrian æra. This is especially visible in the Ruins of Labnah, which are directly in analogy with those of Uxmal. We feel some pleasure that our artistical prediction has been literally fulfilled,—otherwise it might have injured a portion of the present Work—yet so slight, as not to have interfered with the principle of this History. The time of their erection (*i. e.* the Temples in Yucatan) therefore, still remains unchanged in the order in which we ventured to place them; viz., that they were built *after* the Temples of Copan, Ocosingo, Palenque, &c. Up to this time (May 1843), there have been discovered in Central America *twenty-six* Ancient Cities, Ruins, and Temples:—yet with these additional witnesses against him, the persevering Traveller still clings to the belief, that all the Aborigines of the entire Continent were *one* People,—and that they sprung up like the plants,—"indigenous" to that land,—and no other! We have proved the fallacy of these propositions in our first pages, and in the Chapter devoted to his artistical Refutations.

Having stopped the Press to insert these remarks upon Mr. Stephens's *second* visit to Yucatan, we cannot refrain from offering a few observations upon a paragraph by one of the most learned and accomplished Reviewers of the present day,*—and one who has the distinguished honour of having first brought the Ruins of Ancient America to the general notice of Europe, through the medium of his talented periodical. In reviewing † Mr. Stephens's volumes upon "Incidents of Travel in Yucatan," (2d Visit,)—the Editor writes as follows:—

"The difference in declension between Central and North America offers a problem worthy of philosophical consideration. In the former case, the Mexican Indian, notwithstanding massacres of merciless atrocity, has been allowed to remain, albeit scattered on the soil of his ancestors, and *to enter into a combination* (*i. e.* Marriage) whence another race of mankind has sprung: in the latter [the Northern] the white invader (Anglo-Saxon) has chased him from his native possessions and driven him to limits, *where utter extermination seems to be his doom.* The comparison could hardly be made without indicating a conclusion highly favourable to the iron-clad Spaniards of what we choose to call an ignorant and a barbarous age (1520), and against the more modern offspring (1620) of our country and enlightened times. *Though the thirst of gold was the same in both instances,* it does appear, and it is melancholy to reflect upon it, that something of nobler impulses belonged to the elder (or Spanish) æra."

We have quoted the entire paragraph to which attention is desired, and shall now review the several parts,—and trust in a few remarks to remove the unintentional stain upon the Anglo-Saxon race, which the above extract has placed upon them:—as also, affording an additional opportunity of supporting our previous assertions, that the Aborigines were *two* distinct People.

"The difference in declension [*i. e.* of the existing Aboriginal population] between Central and North America offers a problem worthy of philosophical consideration." We had already solved this problem in the first pages of this volume, before the above was brought to our observation. The solution is founded upon historic truth,—viz., that the Aborigines of the *North* will not *intermarry*, or cohabit, with any

* The Editor of the London Literary Gazette, William Jerdan, Esq.

† Literary Gazette, Saturday, April 22, 1843.

race but their own,—they have a Religious abhorrence even at the supposition of such a sacrilege,—for in their minds it is one. This principle of the House of Israel is even followed in European Society by the Jewish family,—and that after ages of intercourse with the Christian. It seems impossible to eradicate the prejudice with the Aborigines of the North,—and this has been one of the greatest barriers to the propagation of the Christian Religion among them. As a most convincing proof of the above, we offer an historic fact not generally known even in America, and certainly not in Europe,—but it is given upon the authority of the late President of the United States,—General Harrison,—and it is, therefore, unimpeachable. In writing the forthcoming Life and History of that distinguished Patriot, it came under our observation during the required researches,—and is found in a document of his as late in date as 1838,—viz., At the commencement of the American Revolution in 1775,—the government of Great Britain (through the influence of her traders), engaged all the North-western Aborigines in her cause, for the purpose of laying waste the frontiers. The Continental Congress, most anxious to destroy this junction and impending calamity,—sent delegates to convince them that they were not a party to the quarrel, and therefore should be neutral. The application met with no success, for the Aborigines viewed the Colonists as their enemies and invaders,—because they were the actual possessors and occupiers of the land and homes of their ancestors. The Congress knowing that from the time of the Pilgrims landing at Plymouth, (1620) the Aborigines would never associate as a community with the Anglo-Saxon race—by *the great family bond of Intermarriage;*—the Congress then had recourse to the following novel proposition,—and it was actually embodied in a treaty concluded with the Delaware Tribes in 1778,—viz., *That the Aborigines of the North,* by remaining neutral in the War,—*should be consolidated into a State by themselves,* and upon the achievement of National Independence, *should be incorporated into the Republic of the United States!* The following are President Harrison's words,—viz., "Nothing can shew the anxiety of Congress to effect this object in stronger colours, than the agreement entered into with the Delaware Tribes, at a treaty concluded at Pittsburgh in 1778. By an article in that Treaty, *the United-States proposed* that a State should be formed, to be composed of the Delawares and the other Tribes of the North,—and contracted to admit them, when so formed,—as one

of the members of the Union."—[Historical Discourse, Ohio, 1838.] The above fact of History certainly proves the anxiety of the Congress, not only to avoid their enmity, but to provide at a future day *for their continence as a People*, and not their "extermination." The same policy of the United-States has now placed all the Tribes on the West of the Mississippi,—(for they would form no community founded upon intermarriage), and there to be protected by the Government of the United-States against all invaders. In vain shall we search the Spanish Annals for an instance (in their Mexican Conquests,) of humanity like these acts of American commiseration and Christian policy.

In the second sentence of the paragraph quoted from the Literary Gazette, the Editor has given the identical cause why the Mexican Aborigines are still found upon their lands,—not as owners, but as Slaves,—viz., *that they did intermarry*—("enter into a combination," &c.)—thence the *two* races are apparent upon the strongest ground of argument,—viz., Religious principles,—and which, with all Aborigines are the guides to their actions. Therefore, the Editor by his remarks upon the Mexican race, actually solved, though unconsciously, the problem proposed in his first sentence. In forming a "comparison" between the Spanish invasion by Cortez, in 1520, and the landing of the Pilgrim-Fathers in 1620, any writer must fail,—for without *similitude* there can be *no comparison;—contrast* is the word, and never in the history of nations was there a greater contrast than between the Spanish and Anglo-Saxon races, in their *motive* in landing in Mexico and in New-England: but the Editor has written "*Though the thirst of* GOLD *was the same in* BOTH *instances*, it does appear, and it is melancholy to reflect upon it, *that something of nobler impulses belonged to the elder* (or Spanish) *æra!*" Cortez and Pizarro, and their bands of pirates, were alone possessed with an unquenchable "thirst of gold,"—it was "the god of their idolatry,"—even the humane Columbus could only hold his power with the Spanish Government by sending home the precious metal,—and when it failed, so declined his influence; and it at last compelled him to have recourse to making Slaves of the natives of Hispaniola,—and each had allotted to him a task of bringing a small bell full of gold from the mountains, and if they failed, stripes were their punishment; and of all the natives, not one acre of land was purchased, or even attempted. The Spaniards found, *as we will prove*,

branches of Christianity!—and yet with the Crucifix in one hand, and the brand or dagger in their other,—they sacrificed *eleven millions* of human beings to their unhallowed invasions, lust, and thirst for gold: —but were the *English* so possessed when in the depth of dreary winter they braved the dangers of the broad Atlantic?—What drove that band of Pilgrim-Fathers forth to seek an unknown wilderness for a home and shelter? Was it gold?—would they have dealt with money-changers in the Temple?—No!—One thought alone throbbed within their hearts,—viz., To worship their GOD and SAVIOUR according to the solemn dictates of their conscience! They were Englishmen, and the first promulgators of Religious and Civil freedom in the Western Hemisphere. — Upon their landing did they enslave the Natives for gold-finders? — No! — They offered the hand of amity,—and in it *they gave gold* for acres, and obtained the land by fair and honourable purchase. Entering upon their pilgrimage upon the principle only of Religious freedom,—the Northern-native has been ever permitted to enjoy the same; and not a record of that land will prove, that the English ever sacrificed a human being upon the ground of Religious belief or disbelief. It is the very *principle of the Contrast* between the Spanish conquest and the English landing on the Western Continent, that has made the essential difference, even to this day, in the stability of the Governments of the two European races, Spanish and Anglo-Saxon. The former was based upon injustice, lust, and avarice,—thence can be traced the eventual downfall of the Spanish principles in South America; but the latter was Freedom-founded, and based upon laws, virtue, equity,—and thence, as a consequence, the Anglo-Saxon family still remain firm and secure. Their House being built upon a Rock, and daring,—like the Parent-Country,—the wild elements of tyranny even to approach the foundation, they fear no "comparison" with a blood-stained Mansion erected upon the Sands; and which the waves of Time have so far swept from view, that even the false proportions would have been lost, had not History placed them in her archives as a warning to posterity! Apology, we trust, is not required for this almost digressive note;—the just defence of the character of England and the United-States has been our only motive;—and that being our *rule of action* through life, either in public or private, we could not avoid it. G. J.

SECTION IV.

SEPULCHRAL ANALOGIES.

MUMMIES OF EGYPT, TENERIFFE, AND PERU, &c.

IN the previous Sections of this important chapter, the customs and analogies of the *living* have been reviewed and compared,—those now to be investigated have relation to the *dead.*

In all countries the peculiar customs observed at the interment of the dead, have a distinct, and a National character:—those customs proclaim the people of a nation with as much certainty, as the Ruins of the Parthenon speak of Athens and the Athenians.

At the present day "the *ashes* of the dead" is a strong, and a poetic phrase, and used even by Christian writers,—whereas it is strictly heathen in its application:—"*dust to dust*" is essentially Christian, and the sentence belongs to, and identifies the modern European family;—while,—"*ashes* of the dead,"—indicating thereby, *fire* as the consuming quality,—points to India, Rome, and many ancient Nations as authors of the pyro-ceremony.

Pompey's decapitated body, though thrown upon the shore of Egypt, was consumed to "ashes" by the humble but honest follower of Cæsar's Master, that the sepulchral custom of ancient *Italy* should be accomplished upon, and by, a Son of Rome. The self-immolation of

the widow upon the funeral pyre of her departed husband, points to the nation following that inhuman custom to be Hindoostan;—while the embalmed Mummies with their Sarcophagi, direct the antiquarian mind to Egypt, with as much certainty, as her "starry-pointing Pyramids," or her Sphinx-guarded Temples. Upon this accredited conclusion of the identity of nations, from the manner of disposing of their dead, will be claimed authority to establish a strong argument and analogy in support of the present subject,—and founded upon the *fac-simile* resemblance between the ancient Mummies of the Canary Islands, and those in Mexican America.

The general reader may not be aware that Mummies have been found in any other nation than Egypt;—they have, however, been discovered (but without the Sarcophagi) at *Arico*, in the Island of Teneriffe, and at *Arica* in Peru,—a similitude is discernible even in the local name given to the districts where the Mummy-pits are found. An analogy is at once perceptible in analyzing the ancient word *Guanches* (the Aborigines of Teneriffe),—it is derived from *Guan*,—*i. e.* Man,—consequently in his natural and uncontrolled state,—therefore Freemen,—this fact is sanctioned *by their escape from thraldom* or SLAVERY, when they first arrived on the Island, as will be shewn in the Second Book of this Volume. Again, in Ancient America, the places where Mummies are found are called *Guacas*,—*i. e.* the abode of Man in his decayed state. The Reader will instantly perceive that in the construction of the word, as used in both localities, there is a direct

similitude. The first land also rediscovered by Columbus in the Western Hemisphere, was called by the natives —*Guanahani*,—the Genoese named it St. Salvador.

The word "Teneriffe," in the original language of the ancient inhabitants,—the Guanches,—signifies—White-Mountain,—(*Thanar*—mountain,—and *Iffe*—white),—from the celebrated Peak being (from its altitude) always covered with snow.

In the singular burial-cavern of the Capuchin Friars near Palermo, there are over 2000 dead bodies,—they have erroneously been called "Mummies;"—for the bodies are not in any manner embalmed, but dried by a slow fire, (or furnace-oven) and then arranged in groups around the subterranean galleries.

The word "mummy" was originally applied to a drug so called; and it was probably used by the Egyptians as one of their ingredients in embalming—or preserving—the dead. The Bard of Avon evidently so understood it,—viz., that it was a drug possessing a *preserving* quality. Othello's description of his "first gift" to Desdemona will explain.—

> "That handkerchief did an *Egyptian*
> To my mother give. * * * * *
> * * * * * * * * * * *
> The worms were hallow'd that did breed the silk:
> And it was *dyed in mummy* which the skilful
> Conserved of maiden's hearts."

It may appear strange, at the first glance, that there should be any connexion between the Mummies of Teneriffe and those of Peru, towards establishing that

the Mexican Aborigines were originally Tyrians:—but there is a connexion, and as certain, as that a chain of three links owes its utility to the connecting power of the central one. Teneriffe forms that central link between Tyrus and the Western Continent.

The natural and apparent question then is,—Were the Guanches (ancient Canarians) originally from the Tyrian family?—this we distinctly answer in the affirmative.

Mr. Pettigrew, in his valuable " History of Egyptian Mummies," has the following remark upon those discovered at Teneriffe.

" That the inhabitants of the Canary Islands should have adopted *a practice of embalming in some measure similar to that of the Egyptian is rather singular*,—seeing they were separated from each other by *the entire breadth of Northern Africa*." [p. 237.]

Now the above author assumes, as a necessity,—that the ancient Guanches (Canarians) must have emigrated by *land*, — otherwise the sentence " entire breadth of Northern Africa" is uselessly brought forward to express the barrier between the Islands and Egypt. The emigration by land cannot be sustained, but is absolutely rejected, from the fact, that the Guanches must have had navigable means to have reached the chief Islands even *after* they had arrived upon the Shores of the Continent,—which are nearly 150 miles from Teneriffe. This fact then points to a nation having acquaintance with Egypt, and the means of Navigation,—and also of one " advanced in civiliza-

tion," for such were the now extinct nation of the Guanches, as related by Spanish historians. Truth seems at once to point to the Tyrians as the Aborigines of those Islands.

Mr. Pettigrew probably forgot that Herodotus has recorded the celebrated Egypto-Tyrian expedition around the Continent of Africa, and which occurred 609—606 years before Christ. It is apparent that the *Fortunatæ Insulæ*,—as the Canary Islands were called by the Ancients,—were discovered during the three years voyage related by the Greek historian, for they were known to the Tyrians centuries before the Christian Æra. This celebrated expedition, and the proofs of its being accomplished, will be investigated and established in the pages devoted to the History of Tyrus.

After the direful event which drove the Tyrians for ever from the Mediterranean (which will be elucidated hereafter), we believe that their first resting-place was among the Canary Islands,—and as the Peak of Teneriffe arose as a welcome beacon,—that Island became to them the chief place of temporary residence after their fortunate escape. It appears almost evident that the group was then named by the Tyrians,—for as *the Fortunate Isles* they are known in ancient geography. The name seems to allude to some "foregone conclusion," a peculiarly happy circumstance (*i. e.* escape from foe or wreck) being connected with the naming.

That the Aborigines of these Islands, and those of

Ancient America were the same, will be admitted from the Mummies discovered in the two Countries. They are identical with each other, and they are not Egyptian,—for they lack the stone Sarcophagi, the hieroglyphics and the mummy Cloths. The mummies of Peru and Teneriffe are bound in skins of animals,—(a custom no where else *found*, although it is *recorded* of the Scythians)—those of the former in the skin of the lama,—those of the latter in the goat-skin, an animal with which the Island abounded, and with the skins of which the original inhabitants clothed themselves. The Mummies of both Countries are also, bound within the skins by leather thongs and straps, made from the hides of the respective animals. Such facts cannot be accidental,—they must be identical.

The manner described above, may have been the custom throughout all Mexican America ;—that they are only discovered at Arica in *Peru*, may arise from natural causes,—viz., at Arica the rain never falls (as in Egypt) and the soil is calcareous,—and the dryness of the atmosphere, with the saline qualities of the earth, produce natural embalming ; thus preserving the body for ages from decomposition,—while in other portions of the Continent, from the moisture, and the absence of the preserving qualities, the bodies would gradually decay, and return and mingle with the undistinguishing dust of centuries. Many analogies are found to the Tyrians, in the details and decorations of the Peruvian Mummies,—both of the rich and the poor. Those of the poor are invariably found resting upon beds of

broken fish-shells;—these beds are supposed to be placed there for "religious motives." May not the purple murex (*i. e.* dye shellfish) of Tyrus (as on the Altar of Copan) be here alluded to by this religious custom? In the same Mummy-pits (and they extend over a mile) are found various *models of boats, lines, and fish-hooks;* these are buried with the Mummies, and they are evident witnesses of the occupation,—or the "religious motives" of the departed. Is not Tyrus here also?—her fisheries were her National emblems. And that this custom (whereby the means of sustenance were obtained) was practised in South America by the Aborigines, is distinctly stated by Dr. Robertson, upon the authority of Berrere. The statement, also, shews that the distinction between those of the North and South, or Mexican America is apparent,—those of the former depended upon hunting for their sustenance,—those of the latter,—or the Tyrian descendants,—as did their ancestors, upon their fisheries. Robertson says—"In this part of the globe (*i. e.* South America) hunting seems *not* to have been the first employment of men, or the first effort of their invention and labour to obtain food. They were *fishers* before they became hunters." [Vol. v., Book iv., p. 318.]

The *boat-model* is directly emblematical of a Religious custom of Tyrus,—copied from the Egyptian,—viz., the belief that the *Soul* had to pass through various stages and translations, before it reached its final destination or happiness. To accomplish this, the *body* was to pass over a River,—in a sacred-barge or boat :

—the helmsman was called by the Egyptians in their own language,—*Charon.* The Classic reader will instantly trace the mythological fable of Greece, concerning the Ferryman of the River Styx,—probably introduced into Grecian Thebes by the Tyrian Cadmus.

The Mummies of the rich discovered in Peru, are invariably wrapped in cloth, *crimson* (purple) *coloured;* —here then is the National colour of Tyrus, (derived from the shellfish) and which made that country so renowned. The *colour itself* is found enveloping the bodies of the rich,—while the useless and " broken shells" are found beneath the Mummies of the poor,— *the same National tribute to both*,—though in degree, according to the *wealth* of the deceased ;—for the Tyrians, like the Egyptians, would not admit of any distinction in the grave, as to rank or title ;—but, believed that in the great Republic of Death, all were equal,—and,—as in the Kingdom of Kingdoms,—that good deeds alone constituted the true distinctions.

In a notice of the Ancient Mummies of Teneriffe, the Baron Humboldt states, that they *differ from the Egyptians* in physiognomy, and that the ornaments resemble those used in Mexican America ! Now when the illustrious Traveller wrote those facts (as shewn in the following quotation), there was no Theory in his mind in reference to the Tyrians,—yet his remarks will support this present History, and they are too important, as to undeniable authority, to be passed by indifferently by the reader. Baron Humboldt says—

"On examining carefully the physiognomy of the *ancient Canarians*, able anatomists have recognised in the cheek-bones, and the lower jaw, perceptible *differences* from the Egyptian Mummies. The corpses are often decorated with small laces [necklaces] to which are hung little *disks* of baked earth [clay] that seemed to have served as numerical [Religious ?] Signs; and *resemble the quippoes of the Peruvians and Mexicans !*" [Per. Nar., p. 278.]

Here then upon the high authority of Humboldt, is an analogy traced between the ornaments of the Mummies of the Guanches (Tyrians) and the ancient inhabitants of Mexican America.

Upon every consideration of the subject the Mummies discovered at Teneriffe and in Peru are identical ;—the same kind are not found in any other parts of the world,—and Teneriffe (as chief of the Fortunate Isles) was known, visited, and inhabited by the Tyrians.

SECTION V.

SUMMARY OF ANALOGIES BETWEEN THE ANCIENT TYRIANS AND MEXICAN ABORIGINES.

To prove that the Mexican Aborigines were originally from the Tyrians, we have established the following powerful Analogies, as being practised, found, or in tradition among the People of both Nations, and they are the only two countries where the same similitudes can be found ;—we will not say in a single

instance, but *collectively*,—and in that way only should they be viewed by the reader. The summary is as follows: viz.—

Religious Idolatry :—the worship of, and sacrifice of human lives to the God of War ; the worship of Saturn, and consequent Infanticide to propitiate the remorseless deity; the long Cross (and others) of the Goddess Astartē, in the Sculpture;—the sacrifice to Hygeia by *optional* Circumcision;—the chief worship to Apollo,—or the Sun;—the gorgeousTemples erected to his glory;—human sacrifice upon the dedication of the Temples ;—and the Sacred Fire,—guarded by the Virgins of the Sun. The comparative Mummies of the Tyrian Isles and Peru ; the traditional story concerning Swans; the Tortoise and Serpent in Sculpture ; the dye-shell, or purple murex ;—Navigation with its attendant Maps and Charts ;—the Aborigines coming from " the East," and by Navigation ;—their landing,—or " touching at Florida," and " before the Christian Æra,"—then the discovery of the wreck of a Tyrian galley. The knowledge of Painting, and the general application of Colours ; and Gem engraving. As the Sculpture contains only hieroglyphics, and not one cipher or letter, consequently the spoken language of Phœnicia is not found,—*nor is there any other language discovered*,—and for a proof of its antiquity, the Tyrian-Temple Sculpture should be *only* hieroglyphical. The political character in the formation of Monarchies and Republics, as shewn at Tyrus and Carthage, Mexico and Toltecas :—Military character, and knowledge of de-

fensive locality, with analogous Architecture in the sea and river-walls of Tyrus and Copan. The *last event* in the history of Tyrus, sculptured upon the Chief Altar of the most ancient Ruin (Copan); and from the character of that event, it would naturally become the *first subject* of record in the country to which they had emigrated,—every detail of that Altar is essentially Tyrian. *Painted* sculpture, and the stuccoing of the walls of Tyrus and Palenque. The Architecture, as to its square-columned style, identified as Tyrian, and proved to be analogous from the Temples of Jerusalem and Palenque : and from the square Pillars of Copan ;—while the pyramidal base produced the compound term,—Egypto-Tyrian.

These absolute analogies have been traced from Holy-Writ, (and from that source others are to follow) Histories, and Traditions,—from Sculpture, Coins, and Architecture, and the entire range of the Arts;—*Earth* and *Ocean* have rendered their records, to establish that the same knowledge and customs were possessed by both Nations,—nor will the proof of identity stop there ;—their mutual knowledge was also found in that science where *Heaven* itself was, and is, the illuminated map of study,—where the Stars, as letters of fire, form the language of the Skies,—GOD HIMSELF being the Alpha and the Omega !

The sublime Science of ASTRONOMY claims both Tyrus and Tyrian-America for her children and pupils, —the latter viewed, and solved the problem of the annual course of the glorious Sun (the chief worship),

with as much accuracy (save a diurnal fraction) as the later, and more accomplished scholars and disciples,—Italy, Germany, and England.

In reference to historical evidence, and testimony, founded upon analogies and coincidences, the acute observer, Dr. Paley, says—

"The undesignedness of coincidences is to be gathered from their latency, their minuteness, their obliquity:—the suitableness of the circumstances in which they consist to the places in which those circumstances occur, and the circuitous references by which they are traced out, demonstrate that they have not been produced by meditation or by fraudulent contrivance; but coincidences from which these causes are excluded, and which are too close and numerous to be accounted for by accidental concurrence of fiction,—must necessarily have Truth for their foundation."

As this History of Ancient America is founded upon the great principle of the Baconian philosophy,—viz., Inductive reasoning,—*i. e. facts*, accumulated to prove a theory;—it therefore, follows, that the novel secrets of this History, are *discoveries*, not inventions,—and they essentially are upheld, and supported, by the records of The Bible.

We submit to the opinion even of a sceptical reader, whether he does not, with the foregone proofs, believe our historical proposition,—viz., *That Tyrians were the first inhabitants of Ancient America, and the original builders of the now Ruined Cities and Temples?*—but

should he believe, or even waver, the subsequent Book of this Volume (exemplifying the *cause* and *time*) will confirm his thought, or remove his doubt. Following our Scriptural motto, and instruction, we shall still obey that voice of advice:—

" For enquire, I pray thee, *of the former Age*,—and prepare thyself to the search of *their Fathers;* shall not they teach thee, and tell thee, and utter words out of their heart?" [Book of Job, viii. 8 and 10.]

CHAPTER VIII.

THE INNOVATIONS UPON THE CUSTOMS OF THE TYRIANS IN AMERICA EXPLAINED.

A SMALL space will be sufficient for this explanation. Any innovation upon a National custom, demonstrates an anterior existence of that custom; and that the innovation, as a necessity, must follow, or be posterior in date to the custom innovated upon.

In ancient Mexican America (at the Spanish Conquest) there were Religious customs and National usages not essentially of the Tyrian character,—yet, through the vista of the innovations,—the "Daughter of Sidon" was still discernible,—like the Statue of Minerva in her Temple of the Acropolis, even after the Sons of Rome had innovated upon the customs of Attica.

All the innovations upon the ancient Tyrian customs in Mexican America are traceable to an Event, about three centuries and four score years after the Tyrians first touched at Florida,—an Event not to be investigated here, as it belongs essentially to the third Epoch, viz., *the introduction of Christianity*:—but, to that fact may be traced the immediate *cause*, of many inno-

vations upon the Idolatrous customs of the Tyrians, in several parts of Ancient America,—it led even to alterations of the ornaments on their Temples, as will be shewn in establishing the Event so full of Religious veneration, and,—as a learned divine justly said, in receiving *our proof* of the third Epoch,—so fraught with Christian Sublimity.

END OF BOOK THE FIRST, OF VOLUME I.

EPOCH THE FIRST.

Book the Second.

THE TYRIAN ÆRA;

OR,

THE FOUNDING OF ANCIENT AMERICA,

CONTINUED.

AND

HISTORICALLY ESTABLISHED,

AS BEING IN THE YEAR 332 BEFORE CHRIST.

Horatio.

O DAY AND NIGHT,—BUT THIS IS WOND'ROUS STRANGE!

Hamlet.

AND, THEREFORE, AS A STRANGER, GIVE IT WELCOME.
THERE ARE MORE THINGS IN HEAVEN AND EARTH, HORATIO,
THAN ARE DREAMT OF IN OUR PHILOSOPHY!

Shakspeare.

Book the Second.

THE SCRIPTURAL, POLITICAL, AND COMMERCIAL HISTORY OF THE PHŒNICIAN NATIONS,—BUT ESPECIALLY OF THE KINGDOM OF TYRUS, AND THE MIGRATION TO THE WESTERN HEMISPHERE.

CHAPTER I.

(2349—1600 B. C.)

THE NATIONS OF PHŒNICIA.

2349 Before Christ.] In reviewing the history of the great Phœnician family, an interest of a strong and peculiar character is now given to it from the new and apparent fact, that the Nations of that family were not annihilated—in its literal sense—by the Babylonian, Macedonian, or the Roman, at the great capitals, Sidon, Tyrus, and Carthage.

The Phœnicians as a people, will now possess an interest in the mind of the English and American reader (and of all Europe) of no common character:—for "all time" forward the History of Tyrus (and of Israel) must be regarded as being blended with that of the Western Hemisphere;—and as a consequence, with the Anglo-

Saxon race: whose colossal tread, ere a century shall have passed, will obliterate every minor footprint on the Western Continent,—for the Institutions of Alfred and of Washington—freedom-founded—tower, like sheltering Palm-trees, over the desert sands of the previous Nations.

The Phœnicians claim with absolute certainty the most remote antiquity for the foundation of their "house;" for as the history of Nations requires no date antecedent to that of the Deluge,—that of Phœnicia is traceable to that event—[2349 B. C.]—and as a consequence, the first Book of MOSES is the fountain from which all the channels of certain and early knowledge are derived. From the Sacred Volume we learn that the three and only Sons of Noah "were Shem, Ham, and Japheth: and Ham is the father of *Canaan*." *Japheth* was the eldest, and from him is supposed to have descended the family of Europe. To Shem, the second son, is traceable the House of Israel, and to that august family was granted by THE ALMIGHTY, the Sacred Covenant, the Holy-laws, and the Nativity of the Blessed SAVIOUR.

The family of the youngest Son—Ham—is traceable with the same certainty as that of his next elder brother: while that of Japheth, the firstborn, is left in comparative obscurity.

The branch of our History now before the reader, contemplates the fate and family of the last Son of Noah, and to those points only will attention now be directed;—and at the conclusion the reader will not fail

to observe, that Noah's malediction upon the youngest offspring of his last child, was not uttered by the insulted Patriarch in vain. The cause of that curse is familiar to every reader, but for the argument to follow, it is necessary to bring it forward in this place.

2218 B. C.] "And Noah began to be an husbandman, and he planted a vineyard: and he drank of the wine and was drunken: and he was uncovered within his tent. And Ham, *the father of Canaan*, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father: and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, *and knew what his younger son had done unto him:* and he said, *Cursed be Canaan;* a servant of servants shall he be unto *his brethren.* And he said, Blessed be the LORD GOD of *Shem;*—and Canaan shall be *his* servant. GOD shall *enlarge Japheth*, and *he* shall dwell in the *tents of Shem*, and Canaan shall be *his* servant." [Gen. ix. 20—27.]

The *Prophetical* part of the above, and its accomplishment, will be proved in the last Chapter of this Volume, and in support of the present Theory:—the *Malediction* will here be especially noticed as belonging to this history. It is singular that Noah's curse is not cast upon the Son (Ham) who foully wronged his person, but upon that Son's *youngest male child*,—viz.,

Canaan. Ham had four Sons only, Shem five, and Japheth seven.

"And the sons of Ham; Cush, and Mizraim, and Phut, *and Canaan*."

The cause why the Curse was not bestowed upon *all* the children of Ham, and their descendants, may be as follows:—viz., Noah's last *grandson* was *Canaan*, and being born in the very dotage of Noah (for he had no child of *his own* after the Deluge), it is natural, therefore, that his youngest grandson (and which was the sixteenth) would be the object of his aged fondness, —(as Jacob loved Joseph, being "the son of his old age,")—this must have been known to his Sons and their children, and when his person was violated by *his own and youngest son*—the Patriarch—to give greater power to his curse of indignation, cast it upon the dearest object of his doting love,—reasoning thus: viz., "*My* youngest *son* hath wronged me,—therefore, *his* youngest *son* shall suffer." We do not say his youngest *child*, for that might have been a Daughter,—and the Daughters of Noah, or those of his three Sons are not mentioned in the Bible, although Noah's "*Wife*" "and his Sons' "*Wives*" are. The same Sacred Historian has omitted any mention of the immediate Daughters of Adam,—and it is evident they must have been born before the birth of Eve's third son,—Seth,—for "Cain knew his Wife, and she conceived and bare Enoch." Now the Wife of Cain must have been his own *Sister*, —while the grandsons of Noah must have married their

Cousins,—or perhaps Sisters. Some sceptical writers have believed that many "Adams and Eves" were placed simultaneously in different parts of the globe:—if not, they say, "they (people) must have married their Sisters." If such disbelievers had travelled through even the paths of history, they would have found that such was actually the custom, even after the Deluge. Abram's Wife,—Sarah,—was h is own Step-Sister. It was practised in Egypt, and thought no crime,—from the monarch to the peasant:—but, the progress of Religion and Civilization, with their attendant radiant blessings dispelled the darkness, and destroyed the degenerating custo m. Intellect was, also, thereby rescued from gradual but certain decay: for experience has proved, that the nearer the blood relationship of man and wife, the more distant are children of such marriages from intellectual or physical endowments. This slight digression is introduced merely to shew that MOSES omitted, in more than the instance of Eve (previous to the birth of her third son), to mention the birth of Daughters,—they are *understood* to have been born,—attendant upon Nature,—like the bright beams from the Sun!—but, the first Historian was anxious only to record the *Sons* of Men,—as being the recognised founders of the several branches of the human family. However unjust must be viewed Noah's curse upon an innocent object,—viz., his grandson—Canaan,—most truly and terribly has that malediction been accomplished.

The Arabs at the present day have an ancient law

apparently founded upon the above, though in a reverse position and partaking of a strong moral obligation,—viz., If a descendant of "Hagar's offspring"—Ishmael—shall commit a murder, *among his own race*, the *Father* of the assassin is given to the executioner,—upon the ground of argument, that the Father had not educated his son correctly,—for if he had, the child would not have committed the homicide! This law has a strong tendency to prevent crime, for the Son would not only give his Father to the sword, and thus become a parricide,—but, worse (in the estimation of the Arabs), he would cast upon his Sire's memory, the lasting infamy of having neglected his own offspring. To prevent this hazard, the Spartan child was educated by the State.

Noah's sentence upon his youngest grandson, for the crime of that child's father, has never been repeated from that day to the present period, or imbodied in a code of laws,—yet has that sentence been literally accomplished upon Canaan and his descendants. The scriptural reader may, however, believe that the *principle* of the above is again repeated in the Decalogue;—it is true that a curse is there placed in contrast to a blessing,—but (with humility we submit) that is upon a point of Religious worship only.

"Thou shalt have *no other Gods* before me. Thou shalt not make unto thee any *graven image* [statue], or any likeness of any thing that is in Heaven above [Sun, Moon, or Stars], or that is in the earth beneath, or that is in the water under the earth.—Thou shalt

not bow down thyself to them [*i. e.* Idols], nor serve them: for I the LORD thy GOD am a jealous GOD, visiting the iniquity *of the fathers upon the children* unto the *third* and fourth *generation* of them that *hate* me [*i. e.* worship other Gods], and shewing mercy unto thousands [*i. e.* of generations] of them that love me, and keep my commandments." [*i. e. not* to worship Idols.] (Ex. xx.)

We repeat that the above sentence concerns *Religious* worship only, and not for any *personal* act,—for that is covered by the after-laws upon the same Tablets,—and in regard to the crime committed by the father of Canaan, it is especially alluded to in Leviticus [xviii. 7].

Of the Sons of Ham:—*Cush*, the eldest, was the father of Nimrod, the founder of the Babylonian and Assyrian families: the second son, *Mizraim*, was the founder of the Egyptian empire,—thence the ancient name of Mizraim being applied to that country.—*Phut*, the third son, *apparently* died without issue,—at least there is no scriptural record of his descendants; but, as this would be very improbable in that early date, immediately following the Deluge,—we will venture the suggestion, whether the third Son was not the founder of the great African family—known as Negroes; for this is the only race not defined (apparently) by Moses,—and Phut is the only child of the "accursed" branch of Noah's "house," whose descendants are not mentioned. *Canaan*—the fourth and youngest son—was the founder of the Canaanites. Canaan had eleven children, all of whom (except one) established Nations

known under one general name—Canaanites:—who, as a people were subsequently conquered, and their lands possessed by Moses, Joshua, and the Israelites. The *first Child of Canaan*, however, was not included with his brethren in founding the Canaanitish family.

"And Canaan begat SIDON, his firstborn." [Genesis x. 15.]

From that "firstborn" of Canaan sprung the great Phœnician family:—for upon the authority of Justin, an earthquake compelled a *portion* of the family of Canaan to leave the country they had first settled in, and they took up their residence upon the border of the Assyrian Lake:—but which they afterwards vacated, and journeyed to the Sea-coast, [2178 B. C.] where the leader of that portion,—viz., *Sidon*,—built a city bearing his name, and he thus became the founder of the great maritime Nations of the Mediterranean; and being divided from their brethren, the Sidonians became a separate and independent people.

1689 B. C.] In the deathbed blessing of JACOB upon Zebulun, the country of Sidon is mentioned. [Genesis xlix. 13.]

"Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships: and his border shall be unto *Sidon*."

1451 B. C.] MOSES wrote of them as a Nation in more than one instance.—

"And the border of the Canaanites was from SIDON, as thou comest to Gerar unto Gaza." [Genesis x. 19.]

"—* * * from the river of Arnon unto Mount Hermon, (which Hermon the *Sidonians* call Sirion; and the Amorites [Canaanites] call it Shenir)." [Deut. iii. 8, 9.]

In the last quotation the Sidonians are distinctly stated to be a separate nation from the other branches of the Canaanites.

1444 B. C.] JOSHUA, also, defines them to be so, and a powerful one.

"And the LORD delivered them [the Canaanites] into the hand of Israel, who smote them, and chased them *unto great* SIDON," &c. [Joshua xi. 8.]

The early character of National Independence enjoyed by the Sidonians, and the primitive character of justice among them, may be gathered from the description of the people of Laish, who are compared to the Sidonians; and the military prowess of the latter people is also expressed.

1406 B. C.] "Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt *careless, after the manner of the Sidonians, quiet and secure;* and there *was no magistrate in the land,** that might put *them* to shame for any thing;—[*i. e.* for crimes]—and they were far from the Sidonians,

* The increase of crime in any Nation is instantly ascertained, by finding the ratio increase of Lawyers,—and the purity of a People by their absence,—as at Laish,—of course having regard to the relative increase of population. The same argument will obtain, in reference to the increase of physical disease, by observing the ratio increase of the members of the Medical profession.—G. J.

and had no business with any man." "And there was no deliverer,—*because* it [Laish] was far from Sidon." [Judges xviii. 7, 28.]

In the course of time there were six Kingdoms or Nations of Phœnicia,—viz., Sidon, Tyrus, Aradnus, Berytus, Byblos, and Carthage. The inhabitants of the kingdoms in Asia bore one general name—Phœnicians,—though each had its own name from its derivative,—as Sidonians, Tyrians, &c. The great nation in Africa, was not included in the general appellation, but from its Republican character, possessed its own,—viz., Carthaginians.

HISTORY OF TYRUS.

ITS RISE AND FALL, AND THE MIGRATION OF THE TYRIANS TO THE WESTERN HEMISPHERE.

CHAPTER II.

(1600—1046 B. C.)

THE FOUNDING OF TYRUS—EARLY NAVIGATION OF THE TYRIANS —FOUNDING OF THE MONARCHY—THE FIRST KING OF TYRUS, &c.

THE Nation of Sidon having increased in power and population, sent one of the Cadmii with a Colony to found *Pœle Tyr:* this was on the *Continent*, or main land of the Phœnician coast,—23 miles from Sidon, and 80 from ancient Jebus (*i. e.* Jerusalem). The Mother-land at another period sent a second Colony to aid the previous one, and from which blended circumstance, it is found in the Bible that Tyrus is called "The Daughter of Sidon." The year in which the first Colony was sent, is not defined, but it must have been many years before the Conquest of the Canaanites by JOSHUA;—for not only were there in existence at that time the "great Sidon,"—but, in dividing the subdued lands among the Tribes, that of Asher received certain por-

tions on the sea-coast of Phœnicia, and it is distinctly stated that Tyrus at that period was a metropolis and fortified.

"And Hebron, and Rehob, and Hammon, and Kanah even unto great Sidon; and then the coast turneth to Ramah, and to *the strong City Tyre*," &c. [Joshua xix. 28-29.]

It is, therefore, evident that Tyrus was a "strong city" anterior to 1444 B. C., which was the time of JOSHUA, and the conquest of the "land of promise;"—we have, therefore, and in reference to an event previous to Joshua, placed the foundation of Tyrus as early as 1600 years B. C. Some authors have remarked that HOMER has not mentioned Tyrus, and as a consequence, that that City was not in existence at the period of the Siege of Troy. Homer mentions both Mother and "Daughter" under one name; viz., Sidonians: it was a term applied by the ancients to both Nations, and to every thing elegant in Art,—until the Tyrians by their superior skill won their own, and a distinctive appellation. Nor can Homer be charged with ignorance in joining the two names;—he followed what appears from his own language to have been a received custom. This is also proved by Solomon's message to a subsequent King of *Tyrus*,—and the Tyrians in their early days were flattered by being called Sidonians.

"For thou knowest that there is not among us [*i. e.* Israel] any that can skill to hew timber like unto the *Sidonians*." [1 Kings v. 6.]

Then to assert that Tyrus did not exist at, or before the Fall of Troy, because the Epic Poet does not mention it,—or that it is not to be found recorded as a city, is to proclaim that which is not sanctioned by the consentient voice of acknowledged history. We will briefly review this point.

The Trojan war, consequent upon the rape of the Spartan Queen, commenced in the year 1194 B. C. Now in the previous page it is proved, that Tyrus was a "strong City" 250 years before the Siege of Troy, for Joshua speaks of it as one of the boundaries for the Tribe of Asher, and this event was 1444 B. C., and that upon the authority of Holy-Writ.

Again.—Had such sceptics in the antiquity of Tyrus, given a moment's consideration to the Grecian Fleet, employed to convey Agamemnon and his troops to Troy, they would have found that the Knowledge of Navigation was first introduced at Sidon, and was, as a practical science,—established by the Tyrians,—and from them the Greeks derived their nautical skill and knowledge.

Homer intended both Nations in the one term,—Sidonians:—but, Euripides is more defined, for his subject demanded it;—and as it has reference to this History, as being the first recorded event after the founding of Tyrus, it will be mentioned more in detail.

1493 B. C.] Forty-nine years before the period in which Joshua divided the lands of Canaan, a Tyrian Chief (*i. e.* a Cadmus) left Tyrus and Sidon (apparently with a colony) and founded Thebes in Greece.

He is known in classic history as Cadmus, and has the reputation of introducing into his new territory of Thebes, the ciphers of his country, and from which were formed the letters of the ancient Grecian alphabet,—the language in which Homer subsequently depicted the deeds of Greeks and Trojans.

That the Theban Cadmus was a Tyrian, and not a Sidonian, is established by Euripides;—as, also, the worship of Apollo, and the Sacred Virgins. The Poet has made a singular local error, as will be seen in the second line about to be quoted,—for though the *Isle* of Tyrus was inhabited in the time of Euripides, it was *not* at the period contemplated by his Tragedy. It is true that the Isle (previous to Alexander) was "sea-girt," but it is evidently intended by the Poet to have reference to the Island-Capital, and therefore an anachronism. The following translation from the original Greek, will prove Cadmus to have been a Tyrian.

VIRGIN CHORUS.

Bounding o'er the *Tyrian* flood
From Phœnicia's sea-girt Isle,—
* * * * * *
Cull'd from *Tyre*, its brightest grace,
Worthy of the god, I came
To Agenor's high-born race,
Glorying, *Cadmus*, in thy name."
* * * * * *
Phœnicia is my country, gave me birth,
And nurtured me, till, captive by the spear,
Selected from the virgin train, the sons
Of *Cadmus* led me hither, to Apollo
A hallowed offering.
* * * * * *

As yet Castalia's silver wave
These flowing tresses waits to lave,
Delicious stream, where bathes the virgin train,
Serving at Apollo's fane."
* * * * * *
When *Cadmus* from the *Tyrian strand*
Arriving, trod this destined land."—[*i. e.* Thebes.]
* * * * * *
A dragon there in scales of gold
Around his fiery eyeballs roll'd,
By Mars assigned that humid shade,
To guard the green extended glade,
And silver-streaming tide:
Him, as with pious haste he came
To draw the purifying stream,
Dauntless the *Tyrian Chief* repress'd,
Dashed with a rock his sanguine crest
And crush'd his scaly pride.
* * * * * *
Virgin queen, at whose command
Cadmus crush'd the dragon's crest."

The Phœnician Virgins.

There can remain upon the mind of the reader, (from the previous quotation) not a doubt, that the celebrated Cadmus of Classic history was of Tyrus,—and consequently it is the first name to be found having reference to Tyrian history. The *chief events* only of that history will be enlarged upon in these pages;—for our aim will be to obtain, and delineate the vital spirit of the Nation, and its principle of action,—that *Instruction* may not be forgotten, in the contemplation of History's wild romance,—for her prerogative has ever been, to prove that *truth* is more strange than *fiction!*

1444 B. C.] This date has peculiar importance from

the fact, that from the words of JOSHUA, Tyrus was then "the *strong City!*" consequently having its walls and means of defence; and by JOSHUA's not attacking either Sidon or Tyrus, it is evident that they were not regarded as Nations of Canaan,—but as a separate and independent people. It is, also, an important æra from the fact, that one of the Tribes of Israel (Asher) was portioned to possess the land of Canaan that approached "*to* the strong City Tyre,"—thus were the Israelites in juxtaposition with the Tyrians,—and consequently it is apparent that the custom of Circumcision (optionally) must have been introduced into the Phœnician family at this time; for it is recorded in the Bible, that the great Covenant with ABRAHAM was *discontinued* by MOSES, during the period of forty years, while journeying through the Wilderness, and that every warrior of Israel, who had left Egypt with the Lawgiver, had ceased to exist: and thereupon, JOSHUA, as the successor of MOSES, was commanded to renew the Covenant with the new race of Israel *born in* the Wilderness. This was accomplished in the year 1451 B. C.—Now this was only *seven years* before the Tribe of Asher were located in the immediate vicinity of the Tyrians,—viz., 1444 B. C. The Egyptians received the above custom of the Israelites, while the latter people sojourned with the former, and consequently previous to their Exodus from the Nation of the Nile. By the Egyptians it was practised in the same manner (excepting their Priests) as by the Tyrians, —viz., *optionally*. The Mummies establish this fact.

The facility of the Tyrians to receive this custom was not only given by their vicinity to a Tribe of Israel, but from the apparent fact, *that they both spoke the same language ;*—the original language of the descendants of Abraham was not lost while they were in bondage in Egypt,—because the *Egyptians spoke the same language as the Israelites !*—These novel and important points we shall endeavour to establish, when reviewing the original languages of Phœnicia, Egypt, Israel, and the two Aboriginal races in the Western Hemisphere, all of which languages will be found to be the same !—and if this present History is correct, those languages *must be radically identical.* Startling as the above may appear to the classic or general reader, we trust that his opinion will not be formed, until he has investigated the argument of the present writer upon the subject, and which will be found in the Second Volume.

From the facility then afforded by neighbourhood, and the means of communication by speaking the same language,—not only was the custom of Circumcision introduced, but probably many others of a minor character. [1434 B. C.] The first war in which the Tyrians were engaged was with this very Tribe of Asher, who by their juxtaposition began to encroach upon the Tyrians, and probably upon their Religious and National Customs. In this first conflict by the Tyrians, they were completely victorious, and drove the Israelites (represented by the Tribe of Asher) from all the sea-coast of Phœnicia. This event probably occurred about

ten years after the Tribe of Asher became located upon the Tyrian borders,—we have, therefore, placed the date at 1434 B. C. Malte-Brun states the fact, but gives no date, or the causes that led to it. We have endeavoured to look beyond the effect, and reach the cause; for it will be remembered that the Tyrians had their "strong city" on the *mainland*,—the celebrated Island was not yet occupied:—encroachment was therefore easily felt, and as quickly resented;—and like their ancestors, the Sidonians, they were resolved to live "quiet and secure."

There is an importance attached to this event, as regards the History of Israel,—and to it may be traced the cause why the great Hebrew family did not become Navigators; for, being driven from the *sea-coast* by the jealous Tyrians, all means of practising the art were at once bereft them, and it was a position they never recovered.

All historians agree in according to the Phœnicians the honour of being the first Navigators. Their locality being on the sea-coast would naturally suggest to them the means of carrying on commercial intercourse with their colonies or neighbours,—and they were the first of the human family so located after the Deluge;—this is proved by the third descendant from Noah,—viz., Sidon,—founding the first sea-coast capital. The Tyrians, as the immediate branch of the House of Sidon, may be believed to have practised the Science, in its simple and elementary forms, many years before JOSHUA'S record, that Tyrus was a "strong city;" or the founding of

Grecian Thebes by the Tyrian Cadmus,—for that Chief must have reached the Dragon-guarded shore by means of a Galley. Euripides supports this position.—

> "Bounding o'er the Tyrian flood
> From Phœnicia's Sea-girt Isle,—
> * * * * * * * *
> Our *oars* brush'd lightly o'er the Ionian brine
> Along Cilicia's wave-wash'd strand."

The Tyrians were early renowned for their fisheries,—and the produce from that toil became their chief object of export. This, and all discoveries by voyages, they guarded with a monopolizing and constant vigilance;—and their peculiar characteristics may be traced to the coastwise and early maritime expeditions,—for they were acknowledged by all nations to be the pilots and mariners of the ancient world. They had for many ages no rivals upon the waters of the Mediterranean;—but when by degrees other Nations were established upon the opposite shores, or Islands of the great Inland Sea, and availing themselves of the same means as the Tyrians to increase their power or wealth,—then Tyrus, ever jealous of her original strength,—instantly made war, or piratical crusades, against those infant navies, and crushed them even in their cradled security. Thus early in her history did the "Daughter of Sidon" put forth her hand and power, against every encroachment upon her supposed prerogative, until she was acknowledged as "Queen of the Sea;" and when Neptune had placed the naval crown upon her brow, still so jealous was this Ocean-Juno of her high station, that she would

allow of no courtiers or flatterers upon that element where she had resolved to reign supreme:—nor could she fear any decision against her, for no Shepherd of Ida existed to give, at that time, a marine preference to Athens or Cyprus;—the Tyrian-Juno admitted of no argument, or comparison with her beauty, intellect, or authority: she, therefore, cast the golden apple beneath her imperious foot,—it withered upon her shores;—but the seeds of discord were scattered by envious winds to distant lands, and, in after ages, she found that her rivals in fame were firmly planted, and thence enthroned at Carthage and Alexandria.

The only city permitted by the Tyrians to practise Navigation was Sidon,—and that permission was founded upon the remembrance of their Mother-land, and not for the purpose of promoting or encouraging the Science. The same courtesy, founded upon blood-relationship, was extended at a later period to Carthage, —(a colony from Tyrus). From these family considerations were created the ever-existing friendship between the Sidonians, Tyrians, and Carthaginians.

For about five centuries and a half, Tyrus was governed by Chiefs of the People,—each succeeding Cadmus having the civil, military, and naval power,—not granted to him as to a Dictator, but aided by a Council, somewhat similar to the Judge and Sanhedrim of Israel. The same causes may have led the People of Tyrus to demand a King as the Israelites, and they may have used the same argument. Not only that, but the Tyrians may have received the idea itself of a Mo-

narchy from their neighbours of Israel, who obtained it only *thirty-nine years* before the Tyrians. There seems to be such a singular connexion in regard to the periods of the commencement of the first Monarchies of Israel and Tyrus; for, by tracing the causes of the former, a conclusion may be arrived at for the latter. The following quotations will be found in the first Book of Samuel [ch. viii.]:

"And it came to pass that when Samuel was old, that he made his Sons Judges over Israel." * * * "And his Sons [Joel and Abiah] walked not in his ways, but turned aside after *lucre*, and took *bribes* and *perverted judgment*. Then all the elders of Israel gathered themselves together and came to Samuel unto Ramah; and said unto him, Behold thou art old, and thy sons walk not in thy ways:—now *make us a* KING *to judge us like all the nations*."

SAMUEL'S celebrated remonstrance against the institution of an unlimited Monarchy was useless.

"Nevertheless the people refused to obey the voice of Samuel; and they said, Nay!—but we *will* have a King over us:—*that we also may be like all the Nations;* and that our King may judge us, and go out before us, and fight our battles." Saul was consequently anointed the first King of Israel,—this was in 1095 B.C. Such an event could not pass unnoticed by the Tyrians. Israel had passed from the flowing robes of a chief Judge, to the gorgeous Mantle and Crown of Sovereignty. The Tyrians had already received some of the customs of the Hebrews,—that especially of Cir-

cumcision,—and they may have felt that Monarchy was becoming, in the scale of Nations, as a test of a People's power,—and it would naturally lead them to exclaim, "Let *us* be governed like all the nations." Whatever the arguments of the Tyrians for a King, certain it is, that in a few years (39) after the election of the first Monarch in Israel, the Tyrians threw off the Cadmean Government, and elected their first King in the person [1056 B. C.] of ABIBAL,—who, according to Menander of Ephesus, and Dius of Phœnicia, commenced his reign in the year 1056 B. C. This record is sanctioned by the Jewish historian Josephus, who is supported by Theophilus Antiochenus.

An additional impulse would naturally be given to the Tyrians in regard to a Monarchy, from the fact, that in this very year the first King of Israel (being defeated in the battle of Gilboa) committed suicide, and DAVID (who was already in renown) was chosen to the Sovereignty of the house of Judah: not over all Israel,—that followed eight years after. Therefore the *second* Hebrew King, and the *first* Tyrian Monarch, ascended their respective thrones in the *same year*—(1056 B. C.)—and between whom there commenced, and continued, a lasting friendship. It would therefore seem that the ancient victory obtained by the Tyrians, in driving from the sea-coast the Tribe of Asher, had been acknowledged to the victors, without any resentment from the united Tribes of Israel. As the conflict on the part of the Tyrians was founded in justice against encroachment, the descendants of Abra-

ham, feeling keenly the bondage they experienced in Egypt, could estimate and appreciate a victory, gained upon the very ground of argument which they themselves had resolved to resent,—conquer or die!

Abibal reigned apparently with satisfaction to his subjects, as he did not die a violent death:—and the hereditary succession to the throne was established by the People in the reception of his Son,—Hiram,—who became the most celebrated of the Tyrian Monarchs.

Abibal reigned ten years and died in the year 1046 B. C.,—and from Scripture seems to have borne the surname of Huram (*i. e.* Hiram), which has led some authors to style his son and successor, Hiram the Second. The following, however, is an extract from the letter written by the Son of Abibal to Solomon, after the death of the first King of Tyrus, wherein the father's name is distinctly stated to be Huram. The letter has reference to the Temple.

"And now I have sent a cunning man, endued with understanding, of *Huram* my father's."

The Phœnician writer, Dius, and others, style the first King, *Abibal*, without any surname:—if it had been borne, it is likely that it would have been mentioned. It appears, therefore, evident that the National name of the first King was Abibal only,—Huram (*i. e.* Hiram) was perhaps the family name, and assumed by the Second Monarch in remembrance of that fact, and in affection to his Parent.

CHAPTER III.

HIRAM THE GREAT.

(1046—990 B. C.)

BUILDING OF DAVID'S PALACE—THE FRIENDSHIP BETWEEN TYRUS AND ISRAEL—BUILDING OF SOLOMON'S TEMPLE BY HIRAM—THE COMMERCE AND FLEETS OF TYRUS—THE CAUSES OF HER WEALTH AND POWER—POLICY WITH FOREIGN COUNTRIES, &c.—DEATH OF HIRAM—HIS CHARACTER.

1046 B.C.] DAVID had been King of Judah ten years, and Monarch over all Israel two years, when Hiram ascended the throne of Tyrus. The intimacy and friendship between DAVID and Abibal were continued upon the death of the latter, by his son and representative, Hiram;—for it is recorded that the Tyrian King sent to DAVID, at Jerusalem, Messengers of Peace, Architects and Sculptors, and even materials to erect a Cedar Palace for the Monarch of Israel:—a royal gift, as magnificent as it was original, and (in our reading) we do not remember that it was ever imitated. He was indeed "a lover of David."

1043 B. C.] "And Hiram king of Tyre sent *messengers* to David,—and *cedar trees*, [from Lebanon] and *carpenters* and *masons;* and they built David a house." (*i. e.* Palace.) [2 Samuel v. 11, 12.]

In the Hebrew the word "masons" is defined to be "*hewers* of the stone of the wall,"—*i. e.* Sculptors:—the common workmen are identified by a term, as expressive as can be desired for illustrating the rudiment of the art,—viz., stone-squarers. [1 Kings v. 18.]

"And Hiram's *builders* did hew them, and the *stone*-SQUARERS."

For two years previous to the death of the warlike DAVID, he gathered material for building the Temple of Jerusalem, which by Prophecy was to be erected by his son SOLOMON, [*i. e.* the peaceable]—for no Sovereign whose life had been passed in the battle-field, and amid scenes of warfare and carnage, could erect (except in mockery) a Temple to The Peaceful GOD. During this period DAVID commanded that the Sculptors, who were "strangers" in the land of Israel, should be gathered for the purpose of commencing the Sculpture for the great edifice. These "strangers" were, without doubt, Tyrians. They had furnished Cedar for the building, and they were, also, the skilful artists to work in all kinds of metals. This calling forth of foreign artists to build and decorate The Temple, is a conclusive proof that the Israelites were not practical Architects or Sculptors. The Tyrians had already built for DAVID his regal Palace at Jerusalem, and were, therefore, naturally received with every courtesy by the Israelites, and many

probably remained in the country. In illustration of the previous remarks, the following extracts are given from the 1st Book of Chronicles [ch. xii.):

"And David commanded to gather together the *strangers* that were in the land of Israel: and he set *masons* to *hew wrought* stones to build the house of God" (*i. e.* The Temple).

From this quotation it would appear that the stones were "wrought," or put into shape, by common workmen of Israel (*i. e.* the "Stone-squarers"); and thus subsequently the "Strangers" (*i. e.* Tyrians) were to "hew" the stones—*i. e.* Sculpture them. DAVID gathered material of all metals,—and the only wood he obtained appears to have been the Cedar from Lebanon, and for this he was indebted to the Tyrians.

"Also cedar trees in abundance: for the Sidonians and they of Tyre brought much cedar wood to David."

The following is part of David's address to Solomon, and refers to the accomplished Tyrians, as will be shewn hereafter.

"Timber [cedar] and Stone have I prepared: and thou mayst add thereto. Moreover there are *workmen* with thee in abundance, *hewers* and *workers* of stone and timber, and *all manner of cunning* [*i. e.* skilful] *men for every manner of work.*"

1015 B. C.] Hiram of Tyrus had reigned 31 years when DAVID died. SOLOMON having been anointed King during the last year of his father's life, was already in possession of the regal power. Upon the ascension of the "wise" Sovereign of Jerusalem, the

Monarch of the Tyrians instantly sent ambassadors to congratulate him on the event.

"And Hiram king of Tyre sent servants [ambassadors] unto SOLOMON: for he had heard that they had anointed him King in the room of his father; for Hiram was ever a lover of DAVID." [1 Kings v. 1.]

SOLOMON, appreciating the proffered friendship of Hiram, and having resolved to build The Temple to the One God, sent the following message to the Tyrian monarch, for artists and materials to erect the edifice:

"As thou didst deal with DAVID my father, and didst send him cedars to build him an house to dwell therein, even so deal with me. Behold, I build an house to the name of the LORD my GOD, to dedicate it to him, and to burn before him sweet incense and for the continual shew-bread, and for the burnt offerings morning and evening, on the Sabbaths, and on the new-moons, and on the solemn feasts of the LORD our GOD. This is an ordinance for ever to Israel. And the house which I build is great, *for great is our* GOD *above all gods.* But who is able to build him an house, seeing the heaven, and heaven of heavens cannot contain him?—who am I, then, that I should build him an house, save only to burn sacrifice before him? Send me now, therefore, a man cunning to work in gold and in silver, and in brass, and in iron, and in purple, and in crimson, and in blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did *provide* [*i. e.* did bring from Tyrus.] Send me, also, cedar trees,

fir trees, and algum trees out of Lebanon; and behold my servants [labourers] shall be with thy servants [artists] even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great. And behold I will give to thy servants the hewers [carvers] that cut timber, twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil." [2 Chron. ii. 3—10.]

In answer to these propositions for artists and material to build the first Religious Temple in Israel, Hiram sent his acceptance of the proposal in *writing*. Believing, as we do, that the spoken languages of the two nations (Tyrus and Israel) at this period were the same (with such slight variations as localities might produce), the answer being in *writing* confirms that opinion, for it is not probable that the Tyrian monarch would send his autograph letter in a language not to be read or understood by SOLOMON. Upon the elevation of SOLOMON to the throne of his father, Hiram sent an *ambassador* to congratulate him. SOLOMON replied by an *ambassador*,—that was the ancient custom; and if to foreign nations speaking a different language, an interpreter attended the embassy,—but here none appears to have attended, and so far from being necessary, Hiram sent his last response in writing,—the Bearer of the Despatch, without doubt, was a special Envoy. A full investigation of the dispersion of languages will be given in the second volume.

"Then Huram king of Tyre answered in *writing*,

which he sent to Solomon," [as follows] Because the LORD hath loved his people he hath made thee king over them. Blessed be the LORD GOD of Israel, that made Heaven and earth, who hath given David the king a wise son, endued with prudence and understanding, that might build an house for the LORD and an house for his kingdom. And now I have sent a cunning man endued with understanding,—of Huram my father's—[*i. e.* his father's especial artist],—the son of a woman of the Daughter of Dan [*i. e.* of the Tribe of Dan], and his father was a man of Tyre,—skilful to work in gold and in silver, in brass, in iron, in stone, and in timber; in purple, in blue, and in fine linen, and in crimson: also, to grave any manner of graving, and to find out [*i. e.* to invent] every device which shall be put to him with thy cunning men, and with the cunning men of my lord DAVID thy father. [Both Father and Son gathered those artists from the Tyrians.] Now, therefore, the wheat and the barley, the oil and the wine, which my Lord hath *spoken* of, let him send it unto his servants:—and we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats [*i. e.*, rafts] by sea to Joppa [a Tyrian seaport], and thou shalt carry it up to Jerusalem." [2 Chron. ii. 11—16.]

The above artist,—the Tyrian Phidias,—whose genius seems to have been universal, had been named in compliment after the reigning monarch of his country,—viz., Hiram,—and the Tyrian love of the Arts may be gathered from the fact that the "King's name-

sake was the artist-ambassador from Hiram to the King of Israel. This special Envoy might, also, have been selected in compliment to Solomon, for the artist's widowed mother was an Israelite, of the Tribe of Dan [the 1st Book of Kings states of the tribe of Naphtali], his father was a Tyrian, and also, doubtless renowned for works of art,—as it was the Tyrian, as well as the Egyptian custom, for the son to be of the same profession or trade as the father; thence the numerous pilots and mariners of Tyrus. The same custom prevails at this day in the ancient institutions of China, upon the principle that as a king's son shall be king, so shall every son be as the father.

For what the ambassadorial artist accomplished the reader is referred to the Books of Kings and Chronicles,—a higher compliment was never paid to the Arts than by the appointment of an Architect and Sculptor to be a monarch's ambassador to a foreign King, and his representative at the building of the chief Temple of a powerful potentate; and as if to give peculiar character to the Tyrian Envoy's reception at Jerusalem, SOLOMON deputed a delegation to proceed to Tyrus, for the purpose of escorting him to Israel, that the chief artist of The Temple should have those honours conferred upon him, which were alike demanded by the solemnity of the occasion, the amity of the King of Tyrus, and the intellectual character of the artist-envoy.

"And Solomon *sent and fetched* Hiram [the artist] out of Tyre. [1 Kings vii. 13.]

Hiram the King not only, through his artists, built The Temple of Jerusalem for SOLOMON, but also his "house [cedar palace] of the forest of Lebanon," and a palace for his Egyptian wife, the daughter of Pharaoh, king of Egypt. For these services Hiram received the promised gift of SOLOMON,—viz., 20,000 bushels of flour ("beaten wheat"), 20,000 bushels of wheat, and of wine and oil 150,000 gallons each,—for an "Epha" or "bath of wine," is a fraction more than seven-and-a-half gallons. In addition to the above, which may be received as for the Temple only, there was also, a Treaty of peace and amity drawn up between the two neighbouring kings,—to the effect that Hiram should receive an *annual* payment,—that might have been for the two Palaces erected after The Temple.

"And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures ("baths") of pure oil: thus gave Solomon to Hiram *year by year*. And there was *peace* between Hiram and Solomon:—*and they two made a* LEAGUE *together*." [1 Kings v. 11, 12.]

The last line of the previous quotation,—viz., and Hiram and Solomon "made a *league* together," may have reference to a fact mentioned by Tatian, who followed the records of three Phœnician historians,—viz., that Hiram gave his *daughter* [we think his *sister*] in marriage to King SOLOMON, and that it was through her influence that he was seduced to worship Astartē, the Tyrian Goddess. This record by Tatian is apparently supported by Scripture itself.

"But King Solomon loved many strange women together [besides] with the daughter of Pharaoh [Egypt], women of the Moabites, Ammonites, Edomites, and *Sidonians*" [Tyrians.] * * * "And it came to pass when Solomon was old that his *wives* turned away his heart after *other gods*." * * * "*For Solomon went after Ashtoreth* [Astartē] *the goddess of the Sidonians*" [Tyrians.] "And likewise did he for all his *strange wives*, which burnt incense and *sacrificed unto their gods*." [1 Kings xi.]

The King of Israel having broken his nation's law by marrying out of his kingdom,—as by his union with a daughter of Egypt,—it would naturally appear to him to be no increase of the misdemeanor by intermarrying with a Tyrian Princess; and believing that this event must have been some years subsequent to the building of The Temple, we have, therefore, hazarded the date at 1000 B. C.

The wealth expended by SOLOMON in the building The Temple,—his Palaces,—and that attending his household, had greatly impoverished the national treasury, and led to excessive taxation; and this was the chief cause (after his death) of the Rebellion of the Ten Tribes from their brethren at Jerusalem, when those taxes were to be continued.

It must have been upon the exhaustion of the national treasury by SOLOMON, that he obtained from Hiram loans of money,—to be paid, not in kind, but in *cities*;—and this borrowing by the magnificent monarch must have continued for a score of years. The

Tyrian King, however, refused to receive the proffered cities or lands, as being unworthy of the donor or the receiver, and he thereupon affixed upon the gift a name, which is now as unpleasant to a Briton's ear, as it must have been to the King of Israel. The Tyrian monarch, to prove that he was not personally offended (and perhaps to shew his superior wealth), sent to Solomon a present of gold, in value over 600,000*l.* at that period. [992 B. C.] "And it came to pass at the end of *twenty years*, when SOLOMON had built the two houses,—the house of the LORD, and the king's house (now Hiram the king of Tyre had furnished Solomon with cedar-trees and fir-trees, and *with gold according to all his desire*), that then King SOLOMON gave Hiram *twenty cities* in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him, and they pleased him not. [Hebrew, 'were not right in his eyes,'] and he [Hiram] said, 'What cities are these which thou hast given me, my *Brother?*' And he called them the *Land of Cabul* [*i. e.* displeasing] unto this day. And Hiram sent to the king six-score talents of gold." [1 Kings ix. 10—14.] From the expression "my *brother*," it would seem (as we before hinted) that Solomon married the *sister*, and not the *daughter* of Hiram, although it may be regarded as an expression of royalty. It scarcely admits of a question which of the two monarchs exerted their royalty in the greatest splendour,—whether it regards wealth or the arts and sciences. Jewish historians have elevated Solomon,

truly at the *expense* of Hiram,—for it is expressly stated in the Bible, that for "*twenty years*" Hiram supplied Solomon not only with material and artists for building his Temple and Palaces, but with money, —"with *gold* according to *all* his desire,"—and added to this, (which will be shewn in the next pages,) Hiram supplied a *navy* for his "brother," for the voyages to Ophir and Tarshish.

It should also be remarked that the liberality of Hiram's character, and his toleration in matters of Religion, are without their parallels in Ancient History. This was known to DAVID and SOLOMON, for no other monarch but that of Tyrus is applied to for building and decorating The Temple.

This would not have been unnatural, or unreasonable, had Hiram been of the same practical Religion as that of Israel,—but he was essentially an Heathen King, and erected in his own metropolis the most gorgeous temples and golden statues to Jupiter, Apollo, and the minor gods, and their splendour may be estimated by what he erected for his friend at Jerusalem. The language of SOLOMON must have offended any mind less liberal than that of Hiram's, for in his message to the Tyrian he says:

"And the house which I build is great, for great is *our* (my) GOD, *above all gods.*" [*i. e.* pluralities.]

This is a direct allusion to the worship of Hiram, who believed that Jupiter and Apollo were the Gods of "all Gods,"—but, so far from resenting the unintentional rebuke by SOLOMON, he actually bestows a

blessing upon the worship of his ally, though opposed to his own, for in his letter he writes:

"BLESSED BE THE LORD GOD OF ISRAEL,"

and that his actions should be in keeping with his words, he forthwith entered into a Treaty to build the first Temple to the ever-living and the only GOD at Jerusalem.

Had not Hiram been king of Tyrus, he was worthy to have been monarch of Israel; for the mind that could have acted as his own did, upon so august and solemn an occasion, was already prepared to reject plurality, and believe in The One GOD. What a contrast does Hiram's character present to all the Roman monarchs, from Tiberius to Maxentius, when in a similar position from the introduction of Christianity!

From the foregone description of the Tyrian arts and artists (and for details the Books of Kings and Chronicles will testify) it will not be questioned whether from personal knowledge and skill, they could have built the Cities and Temples lately discovered in the Western Hemisphere; but more especially is the question now inadmissible, from the fact, that the styles of the architecture of the Temples at Jerusalem and Palenque, we have shewn to be analagous if not identical.

Scripture does not warrant any Historian in writing that the Israelites had a Knowledge of Navigation. It

has, however, been often stated that they had, because Solomon "made a Navy:"—but, the sense is, that he *gathered* a navy,—and this is proved from the fact that Hiram furnished that identical "navy" for the King of Israel. Navigation was the only point in Tyrian policy, in which they resolved to have no rivals,—and to prevent it, they supplied expeditions for other countries,—Galleys, Pilots, and Mariners;—they formed Treaties for this purpose with nations with whom they were on terms of amity. Hiram followed the National policy at this time with Solomon,—and the Tyrians did the same subsequently with the Egyptian. Writers in attributing to the Israelites a knowledge of Navigation, quote from the first Book of Kings [ix. 26].

992 B. C.] "And King Solomon made a navy of Ships in Ezion-Geber, which is beside Eloth, on the shore of the Red Sea in the land of Edom,"—but those writers avoid quoting the succeeding verses,—and two in 2 Chronicles [viii. 17, 18].

"And *Hiram* sent in the navy his servants,—shipmen [*i. e.* pilots and mariners] that have a knowledge of the Sea,—with the servants ["common-hands"] of Solomon."

"Then went Solomon to Ezion-Geber, and to Eloth, at the Sea-side [Red Sea] in the land of Edom. And Hiram sent him by the hands of his servants,—*Ships*, and servants that had a knowledge of the Sea"—[*i. e.* pilots and mariners]. Now this last quotation has reference to the same voyage,—and it is there shewn that the Tyrians actually *built* the ships:—they were pro-

bably framed and fashioned at Tyrus,—then taken in parts *over land*, (for Hiram "sent them")—and that is the only way the timbers could have reached the Red Sea, from the Mediterranean,—and then the ships were built or put together, by the Tyrians at Ezion-Geber,—and from thence they commenced their voyage to Ophir, (although some doubt the locality) on the shores of India, and their return cargo was "420 talents of gold." [*i. e.* two millions and a quarter sterling.]

We are anxious to establish the fact that the Israelites had no Knowledge of Navigation, and that upon the authority of Holy-Writ,—for the Aborigines of *North* America (who are descendants of Israel) have no nautical knowledge in its enlarged sense,—and, therefore, an analogy will be proved by the absence of Commercial Knowledge.

In concluding the reign of the most renowned of the Tyrian Kings, the record of whom is placed beyond doubt, or question, in that Volume which will endure until the world itself shall become a clouded scroll,—a glance may be necessary to review the causes that led to the exalted, and unrivalled character of Tyrus: for that Nation at the completion of the Judæan Temples and Palaces [992 B. C.] was without a rival in station or power,—and beyond those worldly points, it stood unapproached (save by Israel) in the highest attributes of the mind,—in the majesty of intellect,—the chief ministers being Science, the Arts, and the long line of faithful followers, attendant on every refinement and accomplishment.

The great secret of the enviable distinction was,—NAVIGATION. This power led the Tyrians into foreign cities,—it enabled them to give, or receive from, their Allies in the several parts of the then known world, all that was useful or novel, *in exchange for their own exports*, until Tyrus became the nucleus of all intelligence. Upon this treasury of gathered knowledge she improved and increased her power, by retaining what was good, rejecting what was useless. Tyrus stood in the estimation of the world like a majestic Temple, which all mankind had aided in building, but when erected and secure, none of the builders were allowed to enter. If a foreign nation required a naval expedition, Tyrus was the only power to furnish it in every department,—material, shipwrights, pilots, and mariners:—this is proved by the fleets loaned to the Kings of Israel and Egypt;—and the Tyrians never made a voyage for another country, that they were not the especial gainers by the expedition. All discoveries of islands were their own, for they alone could keep or reach them afterwards, for other countries were destitute of fleets. The Naval profession in the minds of the Tyrians was (apart from Religion) elevated above all others;—they regarded it as a peculiar gift from the Gods, bestowed upon them as a National blessing. This was confirmed in their estimation, because, as a necessity, it was associated with the Sublime study of Astronomy. Religion itself was brought to enhance its value,—thence their Temple to Neptune:—the highest attributes of the mind were brought forward to support the science,—

thence even her philosophers were helmsmen:—for in the language of the Prophet ISAIAH,—"Thy *Wise men*, O Tyrus, that were in thee, *were thy Pilots*."

When a foreign Nation created a navy, without the sanction of Tyrus, then, as before stated, the latter country made war, or crusades against the vessels as they should appear upon the Mediterranean. The "Daughter of Sidon" attempted no *inland* conquests; she was content that her throne should be on the Seas: and the means she took to conceal her discoveries, and the secret of her ship-building from foreign countries, were as ingenious and determined, as her resolution to have no rival was indomitable.

To conceal the then secret of Ship-building, the Tyrians resorted to the following means of commercial intercourse with all new, and even with some of the surrounding nations,—ancient Iberia and Etruria,—viz., A Tyrian Galley would approach for instance, Britain or Hibernia,—*only by night*,—the goods were landed, and left unattended upon the rocks or beach. The Galley would then be rowed to such a distance, that the natives in the morning could make no discovery of the manner in which it was built. The Galley, however, from her high mast, served as a beacon to them, and thence conveyed intelligence that a cargo had been landed. The natives would then investigate the goods,—and in return, place by their side, metals and other commodities supposed by them to be of equal value: *they then* (from a previous treaty) *would retire out of sight*,—whereupon a *small boat* would leave the

Galley and approach the shore; the supercargo would compare the value of the metals or goods offered in return, and if found to be of an equal barter, the Galley would then be rowed to the coast, *but at night only*, the exchange-goods would be placed on board, and having left before the dawn, the secret was secure. If the natives placed in exchange *less* than the value, the Tyrian *boat* would retire; the Aborigines would again approach and increase the payment: if they should place *more* than the value of the cargo, the honour of the Tyrian merchant (truly 'Singer of the Sea') was such, that he would not take the overplus, but leave something of value, set apart, as a compliment to the generous Islanders. This, without doubt, was the origin of commercial barter, and founded upon the refinement of honour and honesty.

It may be remarked that a similar custom prevails even at the present day at Constantinople,—for when a shopkeeper retires for his meals, or even for a walk, he never closes his door or his windows,—every article has its price marked, or affixed to it :—the passer-by wishing to purchase, takes the article and puts in its place the amount in money ;—fraud is not known, for the merchant leaves it to honour, and that never betrays honesty.

The Bard of Avon must have thought of this scene, and of the impossibility of its universal application, when in reply to the announcement " that the *world* was grown *honest*" he states that the day of doom must be at hand! What a Millennium will be achieved by

the human race, when every Metropolis shall practise customs in analogy with that in the City of the Sultan, or those of the merchant-princes of ancient Tyrus.

The determination of the Tyrians to keep the secret of their discoveries was as desperate, as their method of concealing the secret of shipbuilding was ingenious. To illustrate this point of National Character, an historical anecdote will be given, as being required by this work,—although the incident occurred some ages later.

The Romans having become a maritime power, and having intercourse with Tyrus, ascertained that that Nation imported from a foreign country a white metal, which the Sons of Rome imagined to be Silver, and that it was brought from beyond the Pillars of Hercules,—now the Straits of Gibraltar. The metal which had aroused the curiosity and avarice of the Romans was *Tin*, and obtained by the Tyrians from the Isles of Britain and Hibernia, but especially from the former, —and to the Tyrians is that Island indebted at this day for her ancient name—Britain,—and of her guardian Goddess—Britannia :—for the word is derived from the Tyrian language,—viz., *Brit-tan-nack*, —*i. e. Land of Tin*,—so that there is actually a mysterious link in the chain of history, between Tyrian-Britain and Tyrian-America, which has existed for more than two thousand years !

But to resume :—The future conquerors of Britain resolved to find out the secret, as to where the pseudo-silver came from,—and consequently they, unknown to

the Tyrians, placed a Galley in-shore on the coast of Gaul, within the British Seas, and patiently watched the approach of the vessel of their rival, known to be on a metal expedition with the Islanders. The Roman allowed the Tyrian to pass on without interruption (for the two nations were at peace) and then followed at a great distance unperceived, by lowering the mast and sail, and depending upon the rowers. As the owner of the secret approached Britain, (thus discovering which of the Isles was the object of their voyage,) the Romans hoisted sail, plied their oars, and followed on their foaming track,—that *their* chance for barter should be equal to the Tyrians. The latter finding that they were discovered, instantly increased their speed towards the Isle,—thus enticing the former to follow ;—all were silent on board the Tyrian Galley, as if in sorrow at discovery,—the Romans gained upon them,—the Sons of Sidon in apparent despair threw overboard their cargo and all useless material, as in fear of losing the secret,—the Romans believing that the Tyrians by sailing close in-shore, and from their loss of cargo, were about to land in sullen silence, instantly renewed their energy both by oars and sail ; on sped the first Roman prow through British seas,—dashing through the waves like a wild sea-bird ;—and on the silver track of ambition,—amid loud huzzas, and shouts of victory, they were dazzled in their own eyes from danger,—on they flew like the Eagle of their country,—imperious and as proud ;—when—sudden as the falling of a star—the Roman

Galley struck upon the wave-covered rocks,—the ship was rent asunder,—all were lost,—not one returned to the Eternal city to betray the secret! The last Roman shout of despair at the moment of the defeat, was caught, and echoed as one of triumph by the ingenious and resolute Tyrians,—for they in the *friendly* chase, threw over the cargo not only to lighten their ship for sailing, but to pass over shallows, rocks, and sands,—where the pursuer (heavy laden) would be sure to strike ;—and although the danger of shipwreck was, also, apparent to the Tyrian himself,—his vessel, " wise men" and mariners,—still to follow a national monopoly according to the policy of his country, he dared the hazard of the die, although life and wealth were in the desperate game!

It is not, therefore, to be wondered at, that Tyrus, from practising such devices and courage upon the waters of the Mediterranean and the Atlantic, should have gained and secured to herself the title of Queen of the Sea; but the Policy was not founded in brotherly love, or neighbourly intercourse; and as a consequence, the Tyrians were against every rising maritime nation, which drew from those countries in return, an unconquerable contempt for their pride and monopoly, and compelled them to place so high a duty upon imports into Tyrus, as by degrees to injure her prosperity, and the several nations thence (as a necessity) became their own manufacturers.

The writer (or the reader) of history would pass

his time uselessly, if he did not draw strong conclusions for a nation's downfall,—when built upon such an unjust foundation as that of absolute and unconditional commercial monopoly. Nations of ancient days should be viewed as beacons for the modern.

Although Tyrus visited every country, yet every nation at this time (Sidon and Israel excepted) received her with wounded pride,—no home or haven was given from love, but from fear,—every hand was ready to be raised against her; and when the fatal moment arrived when it could be done with safety, not a Nation, upon the surrounding shores of the Mediterranean, but at once exerted the wished-for resentment;—and this was but in accordance with Prophecy. [Ezekiel xxvi.]

"Many nations to come up against thee." [*i. e.* Tyrus.] This just behaviour the Tyrians knew would be their doom; and in the day when the Judgment of GOD and of Nations fell upon them, they acted in the great emergency, in a manner perfectly in keeping with their ocean-spirit of Independence. We will not anticipate events pertaining to warfare,—for the reign now under consideration was one of peace and happiness.

Of King Hiram we may justly write, that he was the original upon whom the Athenian Pericles (in after ages) founded his own splendid public character. For the love of the Fine-Arts, in all their branches, seems to have been Hiram's dream by night, his reality

by day. He gathered around him the wise and the good, the gifted and the talented, to illustrate his own conceptions,—for his brain was the casket, where, for his Nation's service and that of his Allies, were gathered those inestimable jewels of the mind, that wealth cannot purchase, and Death itself cannot destroy,—for corroding Time has hallowed them to the present day, and will to all posterity! The Temple of Jerusalem, erected to The One living GOD, claims not *Solomon* for its Founder, with a greater certainty than it does *Hiram* for its Builder. In following the above course, from the direction of a superior and elegant mind, Hiram but consulted the true glory of his People,—for he encouraged not only Poetry, Music, and the Scientific Arts, but enlarged his Commerce, enabling his kingdom thereby to pursue the accomplishments and the intellectual adornments of life,—for the Fine-Arts and Commerce are as essentially the instruments of Peace, as swords and spears are the weapons of war! The country, guarded by her feudal Towers and Banners, may be *physically* secure in *parts* of the kingdom; but the Nation that points to the Walls of Artistical and Scientific Galleries, to the Temples of the Muses, Literature, and Education, and to *free* swelling sails—for her Bulwarks and Standards,—is *intellectually* defended in *every* quarter of her domain,—for Peace is the Citadel, and the several branches of Prosperity, her moated outworks!

Through the long life of Hiram (whom we have

ventured to style "The Great"), he continued the firm ally of David and Solomon,—was the friend and promoter of peace, humanity, the arts and sciences,—was the uncompromising enemy, as a consequence, to all warfare depending upon, or emanating from, the bloody path of Conquest: and to these high points of character may be justly added, that he was "the sworn and covenanted foe" to Religious bigotry or intolerance! The reader will not then wonder that, during his reign, that Tyrus reached the highest point of intellectual grandeur in the estimation of antiquity; and from united acclamation, her triumphant Statue was placed upon the chief pedestal in the Temple of History.

While Hiram lived, his mind was as a Pharos, whose revolving light illumined every point to guard his fellow-man from the rocks of danger, and to ensure a peaceful haven—true Nature's harbour; but, at his death [about 990 B. C.], the shade remained upon the Tyrian quarter, and threw its shadow over the People; while other Nations took advantage of the forecast gleams, and found for themselves a brilliant track to power and safety.

Such was the patriotic, peaceful, and intellectual King Hiram of Tyrus, whose reputation has descended with increasing splendour through a period of nearly three thousand years! His elevated mind, extensive knowledge, Religious toleration, the patron of Education, Literature, Arts and Science,—the friend of op-

pressed humanity, and the Patriot King,—are all again revivified amid the applause of nations, in the person of the present William of Prussia ; and may posterity record his memory to the date of his Tyrian prototype, that his example may be imitated by future Kings and Rulers !

CHAPTER IV.

(868—861 B. C.)

KING PYGMALION.

THE HIGH-PRIEST ACERBAS, AND THE PRINCESS ELIZABETH.

FOUNDING OF CARTHAGE, &c.

THE DEATHS OF THE QUEEN OF CARTHAGE AND CATO COMPARED.

HEROISM OF THE BRITISH QUEENS BOADICEA, ELIZABETH, AND VICTORIA.

As it is the intent in these volumes to glance over the ancient world with an Eagle's far-reaching gaze, undazzled by its splendour,—and not as the mole, to wander *beneath* the Ruins of Empires, clouded in darkness,—the chief events only, therefore, will be brought forward; for they were the *causes* of action, and when they are understood, the *effects* will appear not only natural, but unavoidable. Thence Hiram's *character* was a cause,—peace and prosperity were the *effects* of that cause,—so mighty are the deeds of one great mind in the annals of a Nation! The Tyrant Pygmalion is a direct contrast to Hiram,—and the

effects from that cause are not without their utility,—for from evil, good is to be derived.

The next event in the history of Tyrus, is the ascension of Pygmalion, who possessed every essential of a cruel and avaricious monarch,—viz., never virtuous by design, or guilty from accident. This reign brings us also to contemplate the celebrated Tyrian Princess, his Sister, whose virtuous life, heroic immolation, and the genius of Virgil, have rendered immortal!

That the Poet did not follow History, must be apparent to every classic scholar,—though the general reader's knowledge of Dido arises from her association with Æneas ; yet this hero, who, at the destruction of Troy, rescued the "old Anchises," lived three hundred and twenty-five years before the Tyrian Princess, who subsequently became the foundress of Carthage. Virgil, in writing for the Romans, had selected the renowned ancestor of their race as the hero; and as the hatred between his country and that of Carthage was deadly, he flattered the citizens of Rome, by making the Queen of the former nation as the original cause of the malignant animosity. Although this may be sanctioned by that saving clause in writing verse,—viz., "a poetical licence," yet in this instance, it is at the greatest sacrifice of truth to be found in the records of History.

868 B. C.] Pygmalion ascended the throne of Tyrus 868 years before the Christian Æra, and from an after action against the life of a near relation, and

that relative even closer allied by marriage,—his character must have been cruel, bloody, and treacherous.

Acerbas the near kinsman of the Monarch, was not only a Royal Prince, but also High Priest of the Religion of the Country, and consequently of superior knowledge and accomplishments. In addition to his station by birth and intellect (for he was regarded as the wisest man of Tyrus) he was, also, the richest person in the kingdom, and in default of issue from the reigning family, was heir to the throne. These circumstances combined were causes of jealousy to Pygmalion while Acerbas was yet unmarried. His immense wealth may have been augmented by the then novel and favourable results of Commerce; for, according to the Prophet ISAIAH, the Tyrian "traffickers were the honourable of the earth," and in "the crowning city" her "merchants were *Princes*."

The sister of the King was the renowned Princess, known in poetry and general history as Dido; but whose name, while yet in Tyrus, was Eliza,—or Elizabeth,—which name translated from the original language means *an Oath*,—and as applied to its possessor may be defined—*an Oath-taker*. It is therefore probable that the attachment and devotion of the Princess for Acerbas must have commenced in her earliest days,—because her death (as will be shewn) arose from an *irrevocable oath* taken by her of fidelity and widowhood to Acerbas, should she in the course of nature survive her betrothed. She, therefore, upon

taking the Oath probably received the name of Elizabeth, and from that circumstance, its definition, and final consummation completely illustrate our supposition.

There was no Princess of antiquity endowed with more enlarged attributes of the mind than the Tyrian Elizabeth :—her resolution, active courage, intellect, and womanly devotion were alike conspicuous, and consequently she was worthy of being allied to a Prince possessing the exalted virtue and character of Acerbas. That the Oath was taken before the marriage is apparent; for the Tyrant did not prevent the union, but actually promoted it,—and from this deceitful acquiescence on the part of the King, their nuptials must have been solemnized amid the rejoicings of the Nation and of the Throne. [861 B. C.]

The happy bride and bridegroom, in the consummation of their devoted union, were blinded to the deep scheme revolving in the traitorous brain of their King and brother.

The honourable, yet fatal Oath taken by the Bride, was to be continued as the Wife,—but its sacredness could only be *proved* by the Widow. Upon the death of the Husband, it was easy for the King to seize upon the enviable riches of the Prince and Priest ; if this death should occur before the Princess was blessed by the name of Mother, the absence of an heir would place, by constructive law, all the wealth (except the widow's dower) in the quiet possession of the avaricious Tyrant. His Sister's oath formed a barrier against the

existence of any future heir,—and consequently the death of her first and only Husband must be accomplished with expedition, otherwise Nature might claim her prerogative and adorn the Wife with the title of Parent, and thus place before the Nation, not only an heir to the Father's riches, but to the Throne itself. In the foregone manner most probably the envious King reasoned and reflected; and like the usurper of ancient Scotia when contemplating the acquisition of wealth and power, and when the virtuous means whereby they could only be accomplished, were about to leave the citadel of conscience, his resolution was—

> "If it were done, when 'tis done, then 'twere well
> It were done quickly."

Thus resolved, the Royal assassin instantly carried into effect, the demoniac murder of his Sister's newly married Husband. [B. C. 861.] It is in trials of adversity that our natures are proved,—and Woman at such a time stands pre-eminent,—she treads the steps of the fiery ordeal triumphantly:—though blinded by the blow of fate, still her after-resolution illumines her path, and proves to wondering Man, that the ploughshares of cruelty have been heated in vain! Never was this proved to a greater degree than by the Tyrian Princess. Scarcely had Acerbas been thus basely deprived of life, when secret intelligence of the deed was conveyed to the Wife,—as, also, the cause which led to it, and by whose authority the murder was committed. Terrible indeed must have been the triple-tongued

intelligence that conveyed to her the maddening truth, that one act had made her a widowed bride,—a fond Husband murdered, and her Sovereign and Brother that cruel Assassin! In the whole range of fiction, or poetry, there is not to be found a tragic incident, equal to this fact from the romance of History.

Rising superior to her fate, her resolution was instantly formed to defeat the deep-laid scheme of her unnatural Brother: she felt that the base mind which could encompass her Husband's death,—and in that Husband the triune character of Prince, Brother, and High Priest of their ancient Gods,—would not scruple to sacrifice the Wife and Sister, but would rather accomplish it, if Nature had already ordained that she should become a posthumous Mother:—for Avarice being the motive which led to the murder, it would naturally lead to a further and a greater crime,—therefore, in self-defence, and to preserve her Brother from an increase of Sin, she resolved upon instant flight,—and for that purpose a Galley was forthwith furnished, and manned by her Countrymen. The faithful Tyrians, by her directions, succeeded in placing on board the entire treasure of her murdered Consort, together with her own wealth and jewels,—the Galley cleared the harbour in safety, and gained the open Sea without detection,—thus defeating the entire Scheme of the Tyrant, who had for his present punishment, the assured conviction of his crime, the execration of his Country, and the loss of the very object for which the murder was accomplished. The perfection of retributive justice was here accomplished.

This royal assassination, and the flight of the Tyrian Princess, occurred in the seventh year of the Tyrant's reign. [B. C. 861.] These events were the immediate cause of the founding of the Kingdom of Carthage, which took place in the same year.

Upon the successful escape of the Royal and youthful Widow, she coasted along the Asiatic Shores, and reached those of Africa, and landed at Utica. There are several reasons for believing that Tyrians had already reached this spot, as some Historians have suggested. The following are the arguments here offered for such a conclusion: 1st. That the general name given to the country at this time was Cadmeia (*i. e.* Eastern), evidently derived from the word Cadmus, a name borne only (as stated in the previous pages) by the ancient Tyrian Chiefs. 2dly. The city, or town at which she first landed was Utica [*i. e.* ancient], and she named the Capital of her own founding, Carthage (*i. e. new* city) apparently merely in contradistinction to the previous, or "*ancient*" city built by Tyrians. And 3dly. The fact of going at once to Utica, seems to indicate that her reception would be certain, and from no people could her sorrows meet with such sympathy as from her own countrymen. Upon her arrival, and her misfortunes being made known, it can easily be imagined that every Tyrian would swear fealty,—while her immense riches, that had been fatal in one respect, —now enabled her to purchase lands, and build a citadel and walls for future defence;—her own judgment, and the skill of her companions, instantly laid the

plans for an enlarged and successful commercial intercourse, which should outrival (as it did eventually) that enjoyed by her cruel Brother at Tyrus. In addition to these plans, she formed a scheme of Political action, which, as applied to the perfect government of a Nation, and which was consolidated at her death, Aristotle boldly stated to be, the most triumphant, and perfect, that had ever emanated from the human mind!

Thus the Tyrian Elizabeth founded the kingdom of Carthage, of which she was at once created Queen:—from this period she is generally named by Poets and Historians as Dido;—and Virgil, more than any other writer, has for ages led the student into error in regard to her true history.

So far as the chief events of Tyrus, or of founding Ancient America, may be concerned, the future fate of the Queen of Carthage has no connexion: but, it may be permitted for the pleasure of the writer (and he dare hope the reader also) to follow this devoted woman to her death.

It can readily be imagined that the Queen of Carthage, in her present position, both as regards her regality and widowhood, would not be without suitors for her hand in a second marriage. Many surrounding Princes approached her court to obtain that honour, but all were respectfully rejected, not only in fulfilment of her oath, but from her idolatrous devotion to the memory of her murdered bridegroom. These Royal suitors received the refusal with the respect due to her station, and

without any desire to inquire into the cause, or motive of her negative. There was one, however, who would not be satisfied with the simple denial,—but resolved that if she could not be won by the terms of peace, she should be conquered by the deeds of war;—even if, as at a later period, that war should be carried into Africa,—though the Catonian sentence "*Delenda est Carthago*" should be the motto of his advancing banners.

This bold suitor was Jarbas, the powerful King of Getulia, who threatened to declare war against her new nation, if she persisted in refusing his solicitation of her widowed hand in marriage.

To violate her oath was impossible,—it would have been a double perjury,—to the Gods and to the Dead: to have married in disregard of her oath, would have merged her own kingdom into that of her proposed husband's: if she suffered war to be made upon Carthage, her capital might be entirely destroyed,—her people enslaved,—and herself the violated victim of the Conqueror. In this dire extremity, she desired time from Jarbas for full consideration of the alternative; and, also, that the manes of her departed husband might be appeased by a necessary sacrifice! The King of Getulia at once was softened, and instantly yielded to her reasonable request. The Queen, however, before she made the proposal, had formed her resolution. There was but one way to save her name and people,—to keep her oath inviolate,—and to prove the heroism of Woman's devotion:—it was indeed by a Sacrifice to

her Husband's departed Spirit,—but Death was to be the Priest,—her Country the Altar,—and her own Life the Offering!

With this resolution she commanded a funeral pyre to be erected as for a sacrifice: she then gathered the Ministers of State and her People around her; and attired in her robes of Royalty, she ascended the newly-erected Altar of her Nation's freedom! The surrounding multitude, unconscious of her motives, listened with breathless attention to her fervent and patriotic eloquence: she urged them to perpetuate her laws,—to renew their energies for peace or war;—upon her death to place the reins of government in the firm grasp of wise men only, whether they now wielded a priestly sceptre or a peasant's distaff;—as she had no child,—the offspring of her brain they must receive as her successor! To these points of National glory she demanded their oath. The vast assembly, gazing from their elevated Queen to the azure Dome,—and, with one voice, called Apollo, and all his host, to bear witness, and accept their united and sacred Oath;—while Echo caught the sound, and bore it even to the surrounding shores and walls of Carthage, and the People's eyes were raised to Heaven,—the Queen,—sudden as the flash,—stabbed herself to the heart! The high-reared Altar became the funeral pyre of surrounding danger and desolation, for her heroic sacrifice appeased the claims of the warlike king.

This act of the Queen of Carthage would be viewed in modern days as madness; but to estimate it cor-

rectly, the mind must retire into the Temples of antiquity, when self-immolation was regarded as the highest test of pure and disinterested virtue! As without a *similitude*, there can be no *comparison*, either of Institutions or Nations,—therefore we can only *contrast* our own with ancient days. This difference in language—the mere instrument of truth properly applied—has been the cause of great injustice to events and personages of antiquity. We have no just right to *compare* ourselves with the ancients, or to measure *their* morals or virtues by the standard of our own supposed perfections; and our posterity would be equally as unjust to themselves as to us, were they, twenty centuries hence, to record our actions and institutions by their then received ideas of increased and (truly so) advanced civilization. To be just, they will in mercy to the faults and sins of their ancestors (*i. e.* ourselves) *contrast*, not *compare* us.

The suicide—or rather in ancient phrase—self-immolation of the Queen, was then regarded as the highest virtue; and Cato, the Man of Rome, in after ages (and at the same Utica where the Princess first landed), but *imitated* the act of Woman at Carthage. A *comparison* between these two acts *can be* instituted, because, at the time of their being committed, the ancient world regarded them both in *similitude* of virtue. The same as the suicidal deaths of the Patriots—Brutus and Cassius,—after the fall of Freedom at Philippi.

The Queen of Carthage, and Cato of Utica, both

died by their own hands, in full possession of their minds and faculties,—both sacrifices to the highest principles of national virtue; but how much nobler was the Queen's than the Senator's! The former, by her death, saved her People—the latter died uselessly, and his sword pierced other bosoms than his own. Cato ceased to live, because he would not survive the downfall of his country; but by his death did he save his native land, or even wrench a link asunder from the enslaving chain of Tyranny? No! but had he lived and returned to Rome upon Cæsar's invitation, he might—he must—have rendered service to his groaning country, and by his high character and talents have saved her from suffering,—but by his falsely-conceived destruction, they were both lost to Rome and to posterity! The Queen, on the contrary, by *her* death, rescued her young nation from a war of slavery—gave it additional power by her farewell wisdom, pronounced from the Altar destined to receive her ashes,—bound her tried and faithful Tyrians to elect their Rulers from the scrolls of Intellect only,—the fulness of patriotism was accomplished,—and as the steel pierced her heart, Nature never received a last sigh from a nobler victim! Honoured in life, she was idolized in death,—her last words were as from her tomb, and consequently upon the fall of the Queen, ceased the *Kingdom* of Carthage; but from those Royal ashes arose, with Phœnix power, the Tyrian and giant Republic, which, in after ages, sent its victorious army across the Seas and snow-crowned Alps, even to the Gates of Rome!

The Queen of Carthage died for her People—the over-applauded Cato for himself alone; the former cast her far-reaching gaze along the deep vista of posterity; the latter only looked within the narrow circle of his own death-chamber. The former died to embrace the Public good—the latter to avoid a selfish evil! Mankind have applauded man, because, in so doing, they praise themselves. Thence Cato's immolation has received undying praise from the pens of Poets and Historians; and even the Tragic Toga has moved in mimic life to infold *his death* amid Man's applause; but Woman, when she is heroic as the Queen of Carthage, she falls from man's envy, upon her own Altar, never to rise again; or, if she does, it is only to falsely move through the brain of a sycophantic Virgil; or, for her true death to be given to adorn the final fate of the Foundling youth of Argos, who, as ION, is to be shrouded in a *Grecian* mantle, and for *that* people, and not the Tyrian, received the wild applause of an enraptured audience!

Woman does not ask Man to be *generous*, but to be *just*,—the latter will secure the former.

Every good or brave deed traced by the pen of History, should be for the purpose of Justice to the original party, and for the effect of virtuous example to posterity. Thence the self-sacrifice of the Queen of Carthage was not without its effect (in the same land) upon the mind of Cato, who, though he but imitated the Tyrian Elizabeth, and failed to reach her high motive, still her example inspired him, and secured his fame!

In like manner the glorious heroism of the first British Queen, — Boadicea, — when she opposed at Battle-bridge the Roman army under Paulianus, was not without its effect upon England's Elizabeth, when she addressed her assembled knights upon the threatened Invasion from the then haughty Spain. Elizabeth but *imitated* Boadicea : but in our own time it has been the peculiar felicity of England to witness *an original act of heroism*, by the present and beloved British Queen : for when Regicide, like a wild demon, stalked abroad unsecured,—and when the Sovereign was within the arena of assassination, then it was she threw aside the mantle of her own protection, to shelter those faithful and dear to her ; and to enjoy that personal freedom, of which as Sovereign she is the chief champion,— and companioned by her Royal and noble Consort alone,—unguarded,—except by her GOD and People, she braved the demon efforts of the assassin ! The Almighty in His mercy cast His mantle over both ! This noble act,—this self-sacrifice of Queen Victoria to the interest and dignity of her Nation, will live on to all ages, as a patriotic example to all Sovereigns and Rulers ; and for its true Courage and Patriotism,—Religious dependence,—pure Heroism, and her royal Mercy to the convicted regicide,—will bear a triumphant comparison with any renowned record in the Annals of Antiquity !

CHAPTER V.

THE PROPHECY OF ISAIAH,

CONCERNING

THE OVERTHROW, THE RISE, AND THE FINAL FALL OF TYRUS.

(FORETOLD 712 B. C.)

THE next circumstance claiming peculiar attention in order of datum, is the foretelling of the destruction of Tyrus from the lips of that Prophet, who announced the advent of THE SAVIOUR! The sacred writer whose words are believed by both Jew and Christian, the *time only* of the Messiah's coming being the question at issue between them (apart from His attributes) must be received as an evidence, inspiring both awe and veneration; for it is founded upon one of the highest proofs of Religion itself. Believing, as a Christian, that the Prophecy of the miraculous Advent on earth of THE CHRIST-IMMANUEL, was accomplished by the *Birth of* JESUS,—any and every Prophecy of less importance by Isaiah, we receive with absolute belief in

its accomplishment,—either past, present, or future. This was our education in boyhood, received from the lips of a fond and pious Mother,—it was continued in our youth,—reason and reflection have produced firm conviction in our manhood: nor in arriving at this conclusion have we rejected or forgotten the student's duty in solving a problem or proposition,—viz., that all arguments should be investigated, either in favour or against the question;—we, therefore, have attentively read the writings of atheists, and all that have endeavoured to refute the authority of the Bible,—the result has been to increase and consolidate the belief first obtained from Maternal eloquence, and to enable us to pass through the Infidel-ordeal unscathed and scarless! Even as a book of historic record relative to the house of Abraham,—either collectively or in its separate branches,—it bears truth upon every page; for although written by Hebrew Historians, the *vices* of the Rulers and the People are recorded, as well as the virtues,—the former, for their own fame, they would have naturally concealed, had not *Truth* been stronger than any desire to obtain the applause of posterity through the means of Falsehood.

When, therefore, a Prophecy of ISAIAH has not been (apparently to human knowledge) accomplished, our religious belief teaches us that it has been, or will be fulfilled; and if the Theory of this present work is proved or admitted (from previous facts and analogies, and those to follow), our faith will be still further increased,—for we shall have lived to see another Pro-

phecy accomplished, and (with the humility of the most humble of GOD'S creatures we write)—ourselves to have proved and established its fulfilment.

EZEKIEL and ZECHARIAH both prophesied the fall of Tyrus 124 years after the time of ISAIAH,—but the latter Prophet foretold its first destruction 140 years before its occurrence,—not only that, but that it should be regenerated as a nation after seventy years,—*and then be again destroyed:*—these remarkable Prophecies were accomplished. There was, however, another portion of the last words of ISAIAH in reference to the Tyrian kingdom, in themselves a perfect Prophecy, which was, and is, as we firmly believe, fulfilled; but now for the first time so contemplated. The words have been passed over even by Christian writers, upon the supposed ground that they would prove a negative in regard to the truth of Prophecy, and atheists have availed themselves of that silence to advance their own wishes; but Time, the chief champion of Heaven's children—Truth and Faith,—has now established the affirmative in the Western Hemisphere.

The entire Prophecy, or rather Prophecies, regarding Tyrus will now be given as uttered by ISAIAH, they having been predicted in the year 712 B. C., and consequently next in chronological order, in reference to the History now under the contemplation of the reader.

We shall offer no minute analysis at this time, but such remarks as may be required to explain the passages. The lines italicised have peculiar reference to

the present subject. The reader will observe that the prediction was uttered forty years after the founding of Rome, and 149 years after that of Carthage, as expressed in the previous chapter; and from the savage deed committed by the tyrant Pygmalion, it will be presumed (at least in argument) that every principle of honour and exalted character, as possessed and practised by Hiram the Great, had ceased to be exercised by the throne of Tyrus; and probably so continued to the time of ISAIAH, who, thereupon—God-instructed—uttered the following triple Prophecy concerning the the Metropolis of the World;—that it should be destroyed, but *that a Remnant should be saved!*

It should be remembered in reading the Prophecy, that Tyrus was originally colonized by, and from, Sidon; that the *Isle* was only partly inhabited, and that the Capital, at this time, was on the *mainland*, which was distant from the Island about half a mile.

The celebrated Prophecy is as follows: viz.—

"The burden of Tyre! Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land Chittim, it is revealed to them. Be still ye inhabitants of the isle; thou whom the merchants of Sidon, that pass over the sea, have replenished. And by great waters, the seed of Sihor [*i. e.* Nile], the harvest of the river, is her revenue; and she is a mart of nations. Be thou ashamed, O Sidon! for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children

neither do I nourish up young men, nor bring up virgins. As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre. Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this your joyous city [Tyrus], whose antiquity is of ancient days? *Her own feet shall carry her afar off to sojourn!*

"Who hath taken this counsel against Tyre, the crowning [Royal] city, whose merchants are princes, whose traffickers are the honourable of the earth? The LORD of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. Pass through thy land as a river, O Daughter of Tarshish: there is no more strength. He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment against the merchant-city, *to destroy the strongholds thereof.* And he said, Thou shalt no more rejoice, O thou oppressed virgin, Daughter of Sidon: arise, pass over to Chittim; there, also, shalt thou have no rest. Behold the land of the Chaldeans; this people was not, till the Assyrian [Nimrod] founded it for them, that dwell in the wilderness: they set up the towers [of Babel] thereof, they raised up the palaces thereof; and He brought it [Nineveh] to ruin. Howl, ye ships of Tarshish; for your strength is laid waste.

"And it shall come to pass in that day [*i. e.* after the first fall], *that Tyre shall be forgotten* [as a Nation] *seventy years*, according to the days of one king: after the *end* of seventy years shall Tyre sing as an harlot. Take an harp, go about the city, thou harlot

that hast been forgotten: make sweet melody, sing many songs, that thou mayst be remembered [*i. e.* as in her early days]. And it shall come to pass after the end of seventy years, that the *Lord* will visit Tyre [*i. e.* give her strength], and she shall turn to her hire [*i. e.* merchandise], and shall commit fornification [*i. e.* have *commerce*] with all the kingdoms of the world upon the face of the earth. And her merchandise, and her hire, shall be *holiness* to the Lord [*i. e.* they shall *prove the Sabbath*:—they did so at Jerusalem, *vide* Nehemiah]: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD [*i. e.* house of Israel], to eat sufficiently, and for durable clothing. Behold, the LORD maketh the earth empty, and maketh it waste, and turneth it upside down, *and scattereth abroad the inhabitants thereof.* And [so] it shall be, *as with the People so with the Priest;* as with the servant, so with the master; as with the maid, so with the mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the gainer of usury to him. *The land shall be utterly emptied, and utterly spoiled:* for the LORD hath spoken this word. When THUS it shall be [*i. e.* at the second and last fall], in the midst of the land among the people, *there shall be as the shaking of an olive-tree, and as the gleaning of grapes when the vintage is done.* They [*i. e.* the remnant] shall lift up their voice, they shall sing for the majesty of the LORD,—*they shall cry aloud* [*i. e.* praise] *from the Sea!*" [Isaiah xxiii. & xxiv.]

Some of the Prophet's reflections have been omitted, as not being prophetical.

That the reader may not think that we have made an error in regard *to a Remnant of the Tyrians being saved*, the following quotation from the same Prophet is given, wherein the same figure of speech is used concerning the fall of Israel, and the safety of a small portion.

"And in that day it shall come to pass, that the glory of JACOB shall be made *thin*, and the fatness of his flesh [*i. e.* race] shall wax lean. And it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet *gleaning grapes shall be left in it, as the shaking of the olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches* thereof, saith the Lord God of Israel." [Isaiah xvii. 4—6.]

The comparison of the remnant of a nation, to the few remaining grapes upon the vine, or in the baskets, after a general gathering of the harvest, is used also by JEREMIAH in prophesying the destruction of Judæa, —the word "remnant" is distinctly used.

"Be thou instructed, O Jerusalem, lest my Soul depart from thee: lest I make thee desolate, a land not inhabited. Thus saith the LORD of hosts,—They shall throughly *glean the* REMNANT of Israel *as a vine:* turn back thine hand as a *grape-gatherer* into the baskets." [Jeremiah vi. 8, 9.]

The same simile is found in the Apocrypha. [2 Esdras xvi. 29—31.]

The preceding figure of speech used by the Prophets ISAIAH and JEREMIAH was evidently taken by them from the words of the first Lawgiver, spoken over seven centuries before, in reference to the stranger's, the widow's, and the orphan's right to the *remnants* of the field, and of the fruit trees. This law is practised and permitted even to this day, by that class of harvest-followers, called *gleaners*,—the modern Ruths,—from the original of whom sprang the all-charity SAVIOUR! MOSES commanded that—

"When thou cuttest down thine harvest in the field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it:—it shall be for the stranger, for the fatherless, and for the widow,—that the LORD thy GOD may bless thee in all the work of thine hands. When thou beatest thine *olive-tree*, thou shalt not go over the boughs again,—it [the remnant] shall be for the stranger, for the fatherless, and for the widow. *When thou gatherest the grapes* of thy vineyard, thou shalt not *glean* it afterwards,—it shall be for the stranger, for the fatherless, and for the widow."

The *remnant*—or *gleanings*—of a Nation, as applied to the Tyrians by ISAIAH must be apparent to the reader:—its application to the present Work (together with other portions of the Prophecy), will be proved, as we advance, from the records of Classic and acknowledged History.

CHAPTER VI.

(609—606 B. C.)

KING ITHOBALUS THE FIRST.

[*i. e.* ETH-BAAL.]

THE FIRST CIRCUMNAVIGATION OF THE CONTINENT OF AFRICA BY THE TYRIANS, SCIENTIFICALLY INVESTIGATED AND ESTABLISHED, &c.

SECTION I.

THE CAUSE OF THE EGYPTO-TYRIAN EXPEDITION—HERODOTUS REVIEWED—THE COURSE OF THE "EAST-WIND," &c.

THE subject now to be considered is of peculiar interest in reference to the history of early Science; and more so from the fact, that doubts have been entertained by some Historians as to whether this celebrated Voyage was accomplished, or even attempted. These doubts have arisen from the silence of some of the early Roman writers upon the subject, and subsequent authors have, thereupon rejected the supposed expedition. It will be our object in this Chapter, to

firmly establish that the Voyage did take place, and to set the question at rest. This will be done not only on the authority of the Greek historian, Herodotus, but upon the higher authority of Scripture,—from the words of the Prophets JEREMIAH and EZEKIEL,—which will now be brought forward (as we humbly submit) for the first time to bear upon the question.

The establishing of this proposition in the affirmative, and beyond further dispute, has a material effect towards supporting the Theory of this entire work, so far as relates to the Aborigines of Mexican America being of Tyrian descent ;—therefore, the interesting subject calls for minute investigation in order to sustain the proposition. It must also be of interest to the general reader, merely as an elucidation of early Science, and especially the analysis of the celebrated " East-Wind," so often mentioned in the Bible.

The suggestion by some writers that the circumnavigation of Africa took place in the time of Hiram and Solomon [1000 B. C.] cannot be supported by any proofs, or even probabilities, but, on the contrary, is refuted from two causes; viz., 1st, From the motive why the Egyptian, Pharaoh-Necho, undertook, or rather resolved upon the expedition,—which establishes it to have been the first voyage ; and 2dly, The *natural incident* or fact, observed during the voyage (of this hereafter), and which appeared so surprising not only to the Tyrians and Egyptians, but even to Herodotus himself,—*proves* that the expedition did not take place before the time of Ithobalus, for the same " incident" would have been

noticed whenever the first voyage was made, as it will be whenever the last voyage shall be accomplished around the Continent of Africa.

This Expedition was at the *expense* of the Egyptian King, Pharaoh-Necho, who slew in battle Josiah, King of Judah, as recorded in Scripture. [2 Kings xx. 3.] The Monarch of the Nile ascended the throne 616 B. C.

The ships of the Expedition were built by the Tyrians;—piloted, manned, and equipped by them, and consequently the voyage belongs to their history conjointly with that of Egypt. Let us review the circumstance which led to the Expedition, and the means of defraying the expense:—the latter will be found to emanate from the coffers of Judæa, and not from those of Egypt. Pharaoh-Necho possessed a mind of no ordinary character, not only in regard to government, but for scientific pursuits. Six years after his ascension to the throne he declared war against the King of Babylon, and marched an army towards the Euphrates. It was at this time that Josiah "the pious," King of Judah, followed the Monarch of Egypt, for the purpose of making warfare upon him and his army, and thus prevent his approach upon the Babylonians. Pharaoh used every entreaty to Josiah to entice him to return to his own nation, as he had no wish to make battle with Judæa, but rather desired the amity of that country. Josiah, however, still followed on the rear of the Egyptian army,—when Pharaoh suddenly turned upon the Judæan force, before the approach of the army of Babylon. The two enemies met in the plain of Me-

giddo. Josiah was mortally wounded, carried from the field in his chariot, and shortly after died at Jerusalem. His son Jehoahaz succeeded him, but reigned only three months, when he was dethroned by the indignant Pharaoh, and Josiah's eldest son crowned by orders of the Egyptian, and Judæa placed under an annual tribute "of an hundred talents of silver, and a talent of gold." [*i. e.* 41,425*l.*] This event occurred 610 B. C.; and returning victorious to Egypt, Pharaoh probably contemplated how he might best employ the Judæan tribute, and make it available in the paths of peace. From relative circumstances we are led to reason that such were his thoughts,—for we now find that he resolved to attempt the joining of the Red Sea with the Mediterranean, or with the River Nile, by means of a Ship-Canal between either of the two waters. Egypt would then receive merchandise direct from India, passing through the Straits of Babelmandeb, and so through the Red Sea and the Gulf of Suez; and by means of the proposed Canal to some harbour, or commercial emporium to be erected on the banks of the Nile, at the fork of the Delta, or at one of the mouths of the river on the Mediterranean.

This policy of a commercial connexion between the Nile and Suez, and so to India, is again revived at the present day, after a lapse of nearly 2500 years! At this time, 610 B. C., Egypt had no commerce of her own, and had always despised the merchant's pursuit. She had no navy or vessels of her own,—except her river boats,—yet she was willing to receive from other na-

tions the rich commodities derivable from their commercial energy, and in *exchange* for her corn and linen cloths; consequently the Egyptians were *merchants* at the very time they affected to despise the means whereby merchandise was acquired. To the fact of the Egyptians really despising and rejecting Navigation, may be attributed the *land* wonders of the Nile,—the Pyramids and Temples:—for not being engaged upon the Ocean, or the Mediterranean in any manner (and to leave the river Nile for other waters was esteemed a sacrilege), they of a necessity could turn their attention only to the grandeur of the Earth,—naturally or artificially,—*i. e.* to Agriculture, or the Arts,—and they were content to leave the domain of Neptune to those who were willing to become the bold subjects of his treacherous empire!

In the attempt to form a Canal from the Red Sea the King of Egypt completely failed, probably owing to the drifting sands; and it was this defeat in one path of Science, that led him instantly to pursue another, in which he would not have the same difficulties of Nature to contend with; and in this resolve he was actuated by the safety of his reputation,—for the new idea had precisely the same object in view, as that in which he had so signally failed;—viz., to bring the riches of India and the Nile together by means of water communication. The only way whereby this could be accomplished was by a circumnavigation of the Continent of Africa. There seems to be truth upon the entire subject of this Voyage, from the fact, as already expressed, that the

second scientific attempt, had for its object the same as the first.

This is a proof that the Voyage was not attempted or accomplished in the time of Solomon and Hiram;—for if it had been, it would no longer have been a question, but a repetition of a "foregone conclusion."

The primitive undertaking of Pharaoh did not require Pilots or mariners,—the expedition now to be attempted not only demanded both, but also Galleys and "all the appliances and means" of Navigation,—these the Egyptians, like the Israelites, did not possess, nor had they any practical Knowledge of the Science.

There was but one Nation in the world to which Pharaoh could apply, for carrying into effect this bold and original undertaking,—that Nation was Tyrus:—and with the Monarch of that country the Sovereign of Egypt was on terms of amity.

Herodotus states that the Voyage did take place,—that the Phœnicians (*i. e.* Tyrians) were the mariners, and of course the Pilots,—that they were three years [609 to 606 B. C.] in accomplishing this then extraordinary expedition. The glory of this victory over the elements was claimed (and justly) by the Tyrians,—for without them it could not have been even attempted: and upon this occasion it was natural that both the King of Tyrus and his subjects, would hail the opportunity for such an expedition with every feeling of national enthusiasm,—and to that may be attributed its consequent success.

The proofs of the successful termination of the Voyage

will now be established. The negatives will be first reviewed. These rest entirely upon the *silence* of several authors upon the subject during the time of the early Cæsars: and because they were silent, subsequent writers have taken upon themselves the responsibility of contradicting it entirely: but that very silence of the Roman writers (who desired only to advance themselves) should be received as a direct acquiescence, since they did not *contradict* it,—and they would have done so if the negative truth had been on their side,—for they must have read, or heard, the original statement of the occurrence as made by the Greek Historian, written in his description of his visit to Egypt nearly five centuries before:—by being the first Historian of the Egyptian Nation, Herodotus, or his work, could not have been unknown to the Romans.

Upon the absolute refutation of a negative, and proving the reverse, an affirmative, as a necessity, is directly established. Here, then, follows one upon that ground of reasoning: viz.—

Some writers have affirmed that the Fleet could not have been built and manned by the Naval Architects and Pilots of Tyrus, *because* their city was on the coast of the Mediterranean, and consequently could not reach the Red Sea, except all the Galleys were transported *over land*,—*i. e.* across the Isthmus of Suez to the place of departure, and this, say they, would be impossible. Such annotations upon the solemnity of History, only shew those authors' ignorance of the First Book of record and Religion,—for in the Bible it is dis-

tinctly written, both in the first Book of Kings (ix. 26, 27), and 2 Chronicles xiii. 17, 18, that Hiram the Great built a Navy for the King of Israel, *at Ezion-Geber*, near Eloth, in Edom, "*on the shore of the Red Sea.*"

Here, then, is the fact of a fleet having been built by the Tyrians, for a foreign king, on the shores of the Red Sea, and for a voyage to India. Now this Navy was built for Solomon three hundred and eighty-five years before the time of Pharaoh-Necho, the period now under contemplation. Why should not the Tyrians build another Navy upon the borders of the Red Sea, at a later period, for another nation,—and especially when for an expedition calling forth every energy of the renowned Navigators? We apprehend that this affirmative, founded upon a refuted negative, will not now be further questioned even by the most sceptical reader; and besides, it is more than probable, that the Tyrians from the time of Solomon to Pharaoh, had a fleet, or vessels on the Red Sea, and consequently could quickly prepare for any expedition.

The affirmatives will now be established,—we shall then endeavour to describe the voyage, the discoveries, and safe return; and then prove that the entire document has the Seal of Holy-Writ, stamped by the hands of two contemporaneous Prophets of Jerusalem—JEREMIAH and EZEKIEL.

Herodotus says, that the Voyage was successfully accomplished,—that the fleet, pilots, and mariners, were Tyrian.

Let us review the knowledge of this Grecian writer upon the subject. The expedition is recorded to have taken place 607—604 B. C. This is evidently an error, and should be 609 to 606,—for Pharaoh instantly followed his first attempt by the second,—and the first was in 610 B. C. This last arrangement is also supported by the words of JEREMIAH. The Greek Historian visited Egypt, and wrote his History about 484 B. C., deriving his knowledge from personal observation, and from the Priests of Memphis. The date, therefore, of his writing, is only a hundred and twenty-two years after the occurrence of the Voyage, and consequently not at so late a period, that the antecedent truth should have been lost. Again. He was writing of the Egyptians, to be read to, and by the Athenians, who were always proud of every glory claimed by the inhabitants of the Nile, because much of Grecian science and knowledge had been derived from Egypt,—consequently Herodotus would have given all the fame to the Egyptians concerning the enterprise, if he could have done so with honesty ; therefore, from the above reasoning, the truth of his record is manifest,—for to another nation, to the Tyrians, is he compelled to give the honour of accomplishing the greatest Naval Expedition mentioned in classic History.

We will now produce a proof (the most remarkable to be true) of the accuracy of Herodotus as a writer, and which will establish his authority to be believed, concerning the subject now under consideration. In his second Book of History—the Euterpe—he gives the

reigns of the Egyptian Kings down to the Conquest, by Cambyses the Persian. In the course of his writing, we find a minute description of the three classes or manners of embalming the Egyptian mummies.

In the highest class of embalming, he states, "*In the first place, with a crooked piece of iron they pull out the brain by the* [way of the] *nostrils!*" [Book ii., sections 86—89.]

So extraordinary a statement might well originally have brought suspicion upon his entire History; but, after a period of nearly 2500 years, his statement *is proved to be absolutely correct!*—for many Mummies of Egypt examined by Mr. Pettigrew (and others) have been found to have *no fracture* or *incision* in the skull: yet upon an after-dissection of the skull by the same eminent surgeon, it has been found that the *brain had been extracted:* thus proving to demonstration, that it could only have been removed in the manner described by Herodotus! When, therefore, the pages of an Historian are established by scrutinizing Time itself, to have been traced by the pen of Truth, and in such minutiæ,—he may well be believed when recording so important an event as the first circumnavigation of the African Continent.

We may here observe (although in digression), that from the accuracy of the description of Embalming by Herodotus, and its late and absolute proof, not a doubt can now be entertained as to the truth of the unheard-of crime practised by the Egyptian Embalmers upon the female bodies; and which led, he writes, to

a custom, or law, that the wives of the nobility, and the beautiful or celebrated women, should not be even prepared for embalming until the third or fourth day after decease. Here, then, is the secret why the Mummy bodies of the men of the first class are in better preservation than the bodies of the same class of the other sex. The men, instantly upon their death, were prepared and forthwith embalmed, thus checking even the first symptom of flesh decay ; but with the superior or beautiful women, a delay took place of three or four days, for the express purpose of preventing the crime, which could only be done by the commencement of decomposition; and which decay, all the art of the Embalmers could never restore to that state when Death first made the fleshy-walls his chosen habitation!

Another, and a conclusive proof of the truth of Herodotus in regard to this Voyage, will be given at the conclusion of this Chapter.

This expedition was repeated, upon the authority of Pliny, by the Egyptians *themselves* nearly 500 years after the first expedition by the Tyrians. This second undertaking was piloted by Eudoxus, at the command and expense of Ptolemy Lathyrus. The Greco-Egyptians had, during his reign (B. C. 116), become a powerful commercial nation,—Alexandria having been founded 215 years before by the warrior whose name was given to the emporium. The Voyage by Eudoxus seems to have been but the *imitation* of a previous one,—with this exception, viz., that the pride of the Egyptians was

called into action, to equal the former glory achieved by the Tyrians; and consequently in this voyage they had their own pilots, vessels, and mariners. Even the cognomen of this Ptolemy,—viz., Lathyrus,—(by simply omitting the letter-h,—or pronouncing it hard, as in thyme,—a herb) would seem to have some hidden meaning in reference to that pride. The nomen Ptolemy was a general name possessed by a long line of Kings from the death of Alexander,—as Pharaoh had been ages before the Macedonian,—but the cognomen, or surname was placed, or used, for some great event connected with the history of the possessor. The Romans practised this custom,—as instanced in the case of Scipio,—surnamed Africanus;—one of their Emperors received the cognomen of Germanicus,—and at an earlier period, Caius Marcius received the surname of Coriolanus,—all these were given for victories in the countries, of which their names of honourable distinction were the derivatives. In reference, therefore, to the surname Lathyrus,—by the omission, or hard sound of H, or by its silence as the letter P,—in the original name,—it would read Ptolemy Latyrus, and which might be easily rendered, in direct allusion to the second great Voyage having equalled the first.—*Ptolemy the Tyrian.*

Enough has been adduced in support of the Expedition, as mentioned by Herodotus, to authorize a continuation of the subject.

In order to give a perfect illustration to the following remarks, and to the extracts from Scripture, a full eluci-

dation of the celebrated "East-Wind" will be required, not only for the general reader, but for the advancement of this work. To facilitate the explanations, the reader should have before him a Map of the Atlantic Ocean (or a terrestrial globe), and observe where the Equator, or the equinoctial line, crosses the waters from the continent of Africa to that of America. It will be found to cross the shore of Nazareth Bay (Gulf of Guinea) on Africa,—and Jones' Land (at the mouth of the river Amazon) on America. This line (of course) passes around the entire globe. The reader will then trace 30 degrees of latitude from that line, both towards the North and the South Pole. Towards the *North* Pole the line of 30 degrees (crossing the Atlantic) touches at the point of the kingdom of Morocco on Africa, *enclosing within that line the Fortunate Isles* (*i. e.* the Canaries): on America it touches at St. Augustine,—*enclosing within the same line all of Florida.* The two sentences in Italics will be referred to in the subsequent pages. Towards the *South* Pole the line of 30 degrees touches at the minor Namquois river on Africa, and at Tramaday on the American Continent. Now between these 60 degrees,—the Equator forming the centre,—*there is a* PERPETUAL EAST-WIND *blowing* FROM *Africa across the Atlantic* TO *America*, and so around the Earth,—from East to West on our diurnal, and West to East on our nocturnal hemisphere.

This current of air has been called in modern times —the *Trade* Wind,—a name evidently derived from the facility given by it to commercial intercourse, from

Europe, Africa and India, with Central South America, and the West India Islands. It is, however, in the Bible always mentioned as the *East-Wind*, and as a proof of the truth of Scriptural record, (apart from its Religion) wherever a city or place is stated to have been effected by this East-Wind, *it will be found to be within the* 60 *degrees* (as detailed above) on Asia or Africa! Thus Science will support Scriptural record, although some writers have hazarded the contrary assertion. This ancient phenomenon (which is now explained by Science) must have been encountered by the Tyrians during this celebrated voyage, and is alluded to by the Prophet EZEKIEL,—as will be shewn in proof that this expedition was accomplished.

The reader will remember that this perpetual East Wind blows *from* the African *to* the American Continent;—any vessel, therefore, going *to* the Western Hemisphere (within the degrees specified) with its sails set,—square before the wind, and its rudder secured on its centre,—the ship would then reach America (tempests excepted) without a single seaman or pilot to man or steer the vessel: and as a consequence, therefore, any ship *from* America to Europe or Africa,—or from India, having doubled the Cape of Good Hope, and coasting along the western coast of Africa (and being within the 60 degrees), would *meet* that East-Wind,—and would have to encounter what is technically called "a head wind,"—and consequently be in great danger of being "broken in the midst of the Seas" and there foundering; and especially in crossing in the line of the

Equator; for directly over that line is the Sun nearest to the Globe,—varying (of course) according to the seasonal changes.

This constant current of air,—this Boræan Mercury, capped and heeled with wings of Light,—passes from Africa over the broad Atlantic,—crossing the Continent of America and the great Pacific, he pursues his faithful flight over the vast lands of China, Australia, and Hindoostan,—is borne across the waters of the Indian Ocean, the Sea of Oman and the Gulf of Persia; the sands of Arabia, and the wall-divided sea of Israel; avoiding Europe and the Mediterranean, he reaches his fiery and cradled-home on Afric's burning deserts; but no cessation is here given to his perpetual course, his energies are but renewed, and on he speeds,—his "royal progress," commenced at Creation's birth, and must continue until Nature ceases,—the glorious Sun his mighty Parent,—Light itself his swift-speeding herald,—the Breeze, Gale, Storm, and Hurricane his children and attendants,—the golden eyes of Heaven, with their princely North-star, the witnesses of his constancy,—Earth and Ocean his grand and gorgeous kingdoms,—the central line of the entire Globe, and for two thousand miles on either side, his broad and majestic pathway! Man, his only opponent;—his only conqueror,—Science,—the imaged mind of that GOD, who in the Eden of the Universe planted the undying Trees of Knowledge and of Life.

SECTION II.

A SCIENTIFIC ANALYSIS OF THE "EAST-WIND," AND OF THE MEANS FOR ACCOMPLISHING THE VOYAGE, &c.

A scientific analysis of the cause of this perpetual Easterly Wind may be acceptable to the general reader,—it is also required by the subject matter of this volume,—for the Tyrians had no knowledge of the cause, they but experienced the effects,—and this upon two occasions,—once in opposing its power, and at another time in receiving its friendly aid. Columbus received the same during his voyage, which was accomplished entirely by this East-Wind,—it not only wafted him with continuous speed and safety, but it also subdued the fierce elements of human conflict, as threatened by the mutiny of his crew. Upon the success, he and his companions regarded the perpetual wind blowing towards the Western Continent as a Providential interposition in their behalf! Such was the superstition only four centuries and a half ago; but Columbus merely followed a track, (and also from the *Canary Isles*) which had been ploughed by Tyrian Galleys, *eighteen centuries before;* and wafted by the same ceaseless wind, he reached an island *in a direct westerly line*, with the land or point of "Florida" first "touched" by his Phœnician predecessors! This we believe, in the subsequent volumes, will be firmly established. But to the analysis of this Orient Gale ever blowing towards the Occident.

We will first suppose (for illustration) that the Earth should suddenly cease its diurnal revolution, and become absolutely stationary;—in that case all the currents of air (winds) would rush from every part of the Globe towards that point over which the Sun (at the moment of the Earth's fixedness) should be vertical: and the Sun producing a partial vacuum by its heat, would cause the various currents of wind to leave the Globe, and rise in the form of a cone towards the immediate source of heat, and so rush with more or less fury, according to the degrees of the vacuum produced. Now from this contemplation of the action of air, upon the Earth being stationary, simply view the Globe in its *revolving* condition according to its eternal law,—our diurnal hemisphere ever turning FROM *West* TO *East*,—producing the natural fact, that every spot of earth (in the same latitude) holds nearly the same locality in infinite space once in every twenty-four hours! The Sun (for this second illustration) will be viewed as stationary,—and is nearest to the earth at the line farthest and most central from the North and South poles,—*i. e.* at the Equator,—the currents of air as a necessity pass from East *to* West (the *reverse* of the Earth's action) following the principles of rushing towards the partial vacuum created by the Sun's intensity. As the Sun is farther from the Poles than from the line of the Equator, so the East-Wind diminishes in ratio force towards the Poles (for the cold airs are attracted from them) and increases in the same degree of ratio in approaching the line from

whence the North and South latitudes are measured. The distance, as already stated, is thirty degrees on either side of the Equator, thus forming by the laws of Nature a perpetual East-Wind encircling one hemisphere (and a West-Wind the other), and spreading to the width of 3600 miles around the entire Globe!

This fact enables us to elucidate a portion of Scripture having reference to the celebrated Passage of the Red Sea by the Israelites, which will be investigated in the next volume.

The principle of nature established in its law of attracting air even towards a partial vacuum, be it created by natural or artificial means of heat (for the quality of the result is the same) has been shewn to prove, that the Earth revolving one way, (West to East) and the current of air rushing another, having the Sun as its source of attraction, must of a necessity produce the constant East-Wind. This secret of Nature instantly unfolds why the great Ocean on the *Western* coast of America is truly named *Pacific*, when compared to the tempests of the Atlantic. As thus:—the hot sands of Africa for man adjunct power to the Sun in creating an increased yet partial vacuum,—the winds, therefore, are attracted with doubled quantity on Africa,—thence the Simooms ; but being compelled by Nature's law to follow (as it were) to the Sun, the quantity consequently drawn from Africa to its immediate neighbour, the Atlantic, is in the ratio of acquisition at the original source, Africa ; but when on the Atlantic, the waters—not possessing the sand-

heat, and thence losing the concentration—disperse the mass of storm-winds, and they pass over the Atlantic, gradually losing their force as they are removed from Africa; and in crossing over the American Continent, having no longer the hot sands to regenerate the increased vacuum, the East-Wind reaches the great Ocean truly in a *Pacific* state; and so continues around the Globe, until it comes within the influence of the furnace sands, when it again commences its impetuous course, and thence on to the Atlantic. The name—*Pacific Ocean*, was given from an absolute truth—an *effect*,—not from an analysis of the *cause*,—we humbly submit that the latter is now produced.

Upon the same principle, the burning sands of Arabia, which are unendurable during the day, owing to the excessive heat contained,—possess at night the cool and reviving air;—it does not so much pass over the desert (in the absence of the Sun) as it is actually *drawn down vertically upon the sands*, like an avalanche;—for the cold air of the upper region, upon feeling the effects, and attraction of the substratum of heat, must follow the established principle,—as, also, the greater weight of the cold air follows the law of gravitation.

Pursuing this reasoning upon *effect* from *cause*, (and without which we cannot advance in wisdom) the following singular result must not only be apparent, but actually would be obtained,—viz., A Cloud surcharged with rain, and at a low distance from the Earth, and on a calm day, could be compelled to restore its stolen treasure, without waiting for its own period of honesty! This could be done by *artificial*

means, yet the living *cause* would be that of *Nature* and her laws,—viz., by *heat.* As thus,—if beneath that Rain-Cloud should be erected combustible matter covering a large extent ; and upon being ignited the gathered heat *should reach that cloud,*—as a necessity, the heavier cold air within, and around, that mass of vapour, would descend towards the partial vacuum occasioned by the heat,—with more or less speed according to the intensity,—and thence discharge the accumulated particles of rain upon the flame !

In following out the above train of reasoning, another secret is unveiled,—viz., During the dreadful Conflagrations of Cities and Capitals,—of Forests or Prairies,—it is almost invariably recorded, that the light wind increased to a breeze,—from that to a gale, or hurricane, and perhaps from a friendly quarter,—or that the Rain descended in torrents, and so Providentially extinguished the fierce fury of the flaming element :—in both these cases they were indeed Providential, for they were based upon the undeviating laws of *cause* and *effect*,—of GOD and *Nature!* By thus tracing the second principle (for it has its own results) to the first, how much is Religious veneration increased, when reflecting upon The Great Cause of the entire Universe !—The *effects* then appear but as the sparkling atoms of His ever brilliant Glory,—and the myriad of Worlds the mere witnesses of His infinite Power !

We have digressed,—we were never yet upon a happy path, or pursuit, that we did not wish to

follow it out,—for true happiness is found only in the walks of wisdom.

It may perhaps be proper to state, that the Orient Gale is mentioned in various parts of Scripture, and especially by the following inspired writers,—viz., MOSES [Exodus x. 13.—xiv. 21.] DAVID [Psalms xlviii. 7.] HOSEA [xiii. 15.] JEREMIAH [xviii. 17.] and by EZEKIEL [xvii. 10.—xix. 12.—xxvii. 26.]

The great miracles of the plague of Locusts,—and the Passage of the Red Sea, were both carried into effect by the instrumentality of this celebrated Wind.

"And Moses stretched forth his rod over the land of Egypt, and the LORD brought an *East-wind* upon the land all that day, and all that night: and when it was morning *the East-wind* brought the locusts."

"And Moses stretched out his hand over the Sea: and the LORD caused the Sea to go back by *a strong East-wind* all that night, and made the Sea dry land, and the waters were divided."

"Thou breakest the ships of Tarshish with *an East-wind*."

"Though he be fruitful among his brethren, an *East-wind* shall come, the wind of the LORD shall come up from the *wilderness*, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all pleasant vessels."

"I will scatter them as with *an East-wind* before the enemy: I will shew the back and not the face, in the day of their calamity."

" Yea, behold, being planted shall it prosper? Shall it not utterly wither when the *East-wind* toucheth it? It shall wither in the furrows where it grew."

" But she was plucked up in *fury*, she was cast down to the ground, and the *East-wind* dried up her fruit: her strong rods were broken and withered, the fire consumed them."

Another quotation from EZEKIEL is reserved for the next Section, to illustrate the Expedition.

In the Book of JONAH, the very *cause* of the East-Wind (*i. e. heat*) is given by the Prophet of Nineveh, —not given as an explanation, but as an attendant fact, — after 2700 years Science gives the former, by an application of the fact, and thus establishes another proof of the truth of Scriptural record.

" And it came to pass, when the *Sun did arise*, that GOD prepared *a vehement East-wind:* and *the Sun* beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live." [iv. 8.]

Presuming that this branch of our subject has been sufficiently explained,—a slight review of the Tyrian vessels will be required, for the purpose of ascertaining whether they were of sufficient size and strength to endure this voyage around the Continent of Africa; and at a later period to cross the Atlantic Ocean. One examination will answer for both questions.

The Tyrians had two species of large vessels. The earliest were the *Gauli*, so called from being nearly round, and used for coasting purposes, between Tyrus and the neighbouring ports,—this species of Galley had

a sail and a few oars. The superior vessels for long voyages were Galleys of a much larger class, and oblong in shape,—they had one, two, or three banks of oars, in addition to one or two very large square-sails. The *rows* of oarsmen (hence the name of *rowers* to this time, although the mode of working has passed away) were so placed on their banks or seats, as to be all seen by the officer of the deck,—for the centre of the Galley was open down nearly to the ballast. They all kept time, and moved together, by watching the action of the officer (at the stern of the vessel) having the command of the rowers,—or by *singing*,—hence, we apprehend, arose the marine name,—Mer-chants, *i. e.* Singers of the Sea,—for the name is first applied in Scripture to the Tyrians.

It has already been shewn that a Tyrian navy was built for King SOLOMON nearly four hundred years before this period, and that it returned from India in safety. Of the size of those vessels there is no record; but from the character of the Voyage, conclusions may be formed, as also of those employed in the Expedition now under consideration. From the following data a satisfactory deduction will be obtained: viz.—The Galley in which ST. PAUL embarked at his reshipment, and that, too, belonging to the Tyrian side of the Mediterranean, contained two hundred and seventy-six human beings,—consequently it was from 400 to 500 tons burden. "And we were in all, in the ship, two hundred, three score, and sixteen souls." [Acts xxvii. 37.]

The Tyrian Galleys, as we have shewn, had not

only large sails, but many Rowers,—so that calm weather was no hindrance to their progress. The "hundred oars" took the place of Steam, as now employed upon the Ocean, to be used in all weathers, and consequently independent of the sail,—the latter being used as the wind would permit. The Sail was generally employed only before the wind, or slightly on the quarter,—otherwise the pressure of the wind upon the sail would heave one side of the vessel down, and consequently drown the oars, while the opposite rowers would be useless, from their oars being out of water. The great force with which the ancient rowers could propel their Galleys, may be gathered from the naval engagement of Salamis (the "Nile" of the Greeks), where their prow-beaks were driven into the sides of the Persian vessels,—and thus grappled, they boarded the invaders, and fought hand to hand; while many of the Persian Galleys were run down, and instantly sunk by the force and impetuosity of the Rowers, who, be it remembered, were like the Tyrians, not "*slaves* at the oar," but the *freemen* of their respective nations.

The vessels were also capacitated to carry sufficient provisions for long voyages; and in this Expedition, which was to circumnavigate the Continent of Africa, the Tyrians would consequently keep in sight of land, —for by *coasting* only, could their peculiar object be accomplished; and therefore the food to be obtained by fishing (their favourite pursuit) near the shores would alone have been ample. Fresh water, also, from

the coasting character of the voyage, would be always within their reach.

Thus it has been shewn that the Pilots and Mariners were competent, the Galleys capacious, strong, and swift, and provisions and water abundant. The King of Egypt had wished for the expedition; Ethbaal of Tyrus, had furnished the material; both Monarchs threw into the scale of inclination the weight of their wealth and power; and in the indomitable pride of the Tyrians was the security that it would be accomplished. Herodotus states, that it was successful. His assertion is not *denied* by any Historian, and from what has been quoted in regard to his accuracy, it cannot be impeached. We shall now proceed to a description of the Voyage, and the production of additional proofs,—the supposed track of the expedition, and the discoveries,—and for convenience of reference, modern terms will be generally employed.

SECTION III.

THE EXPEDITION, &c.

As in the delineation of this celebrated Voyage, the East-Wind will be alluded to; the reader will bear in mind its locality upon the diurnal hemisphere,—viz.: extending to 30 degrees North and South of the Equator. Now, in consulting the Map, it will be found that 30 degrees North passes directly through Suez, at the extreme North-East point of the Red Sea. From this place then (Suez), it is probable that the Tyrians

hoisted sail and plied their oars. They therefore commenced the Voyage under the minor influence of this Easterly Wind.

609 B. C.] They begun their Voyage, therefore, by leaving Suez; and sailing along the shores of the Red Sea, and through the Straits of Babelmandeb, they doubled Cape Guardatoy, passing between that point and the Island of Socatra. This Isle (subsequently hallowed by the foot of ST. THOMAS) was probably seen by the Tyrians ages before, during the various voyages of their ancestors to India and Ceylon. The present adventurers, however, had now entered a new track, and hugging the Eastern shore of Africa, coasted past the lands of Adel and Ajan, and so to the Equator of the Indian Ocean. Having crossed the equinoctial line, they reached the first river of importance, the Zebe ; and near to *Melinda*, they must have observed the "incident" of Nature, and have had every feeling of awe and superstition aroused at the sight. Herodotus was so much surprised when he first heard of it, that it caused the only doubt in his mind concerning the Voyage: but it was seen by the Tyrians, and is visible at this day, and has been from Creation's dawn, and will be for ever! This will be explained as we proceed. Following the coast of Zanzibar, they passed through the Channel of Mozambique, the now inner passage to India from America and Europe. Leaving the Island of Madagascar on the left, they reached Port Natal. At this point is the termination of 30 degrees South

latitude on the *Indian* Ocean; having sailed in all from Suez, 60 degrees of latitude. Now during this part of the Expedition, the East-Wind had blown them *towards the land*, and so favoured their enterprise, which was commenced for the purpose of *coasting* the African Continent, and consequently they would use every endeavour to keep the land in sight,—to Port Natal, Nature had befriended them. Continuing on 10 degrees of Southern latitude, they reached the Cape of Good Hope. Here the constant wind, which had accompanied them as a friendly convoy from Suez to Natal, now deserted them, and the fierce currents of air rushed as enemies from every quarter to oppose their further progress; and terrible indeed must have been the passing of that stormy Cape to mariners for the first time; they had no previous report of the dangers, but had to meet the foe, as it were, in ambush,—they had no North-Star or Compass to guide them,—their astro-beacons upon the Mediterranean had been the *Ursa* Constellations; but even those, perhaps, were now obscured by their locality, or by the rising and gathering storm-clouds.

608 B. C.] Having doubled the Cape of Good Hope (probably at the end of the first year) and sailing northward along the western coast of Africa 10 degrees towards the Equator, brought them to the minor river of Namquois,—at this point is the thirty degrees of South latitude on the *Atlantic* ocean, and the commencement of the East-Wind blowing *from* Africa, and with much greater force than from the In-

dian Ocean *towards* Africa, and for the reason previously stated, viz., that both the Sun and the hot sands of the Desert join their united powers in producing the fierce air-currents,—and consequently this strong wind thus blowing from Africa, has a direct tendency to drift vessels from the coasting of the shores into the broad Atlantic,—and in the present case of the Tyrians, they would have to struggle continually against the power of this East-Wind to keep in sight of land; it was accomplished only by the skill and strength of the Rowers, and this was especially required when they reached the Equator at the Gulf of Guinea,—for here without doubt they encountered the terrific effects of the Equinoctial hurricanes;—all their skill and courage were now demanded,—their Rowers had reached the broad and raging waters of untracked seas,—here their fleet may have sundered, and many a galley have been dismasted, or "broken," and so foundered. We believe that this was the case at this point of their Voyage, for in the words of the Prophet EZEKIEL, who (as will be proved) was speaking of this Expedition by the Tyrians, and of the peculiar Wind causing these disasters,—not spoken as a Prophecy, but as a cause accomplishing the disasters:—

"Thy Rowers *have* brought thee (Tyrus) into *great waters:* the *East-wind* HATH *broken thee in the midst of the Seas!*"

If at this period they had had *sails* only, they would have been cast abroad upon the Atlantic Ocean, and so have been driven to America;—but we will

not avail ourselves of a *possibility*, when we are possessed of a *probability* and *truth* as to the cause and means of their reaching the Western Hemisphere, which the subsequent pages will, (we believe) prove and establish. In this voyage their object was apparent, and upon losing masts and sails, still the power of the Rowers would accomplish that object,—viz., of coasting the African shores, and consequently prevent the drifting of a Galley to America. Their determination was to reach that home where their king and countrymen were waiting with open arms to receive the adventurous "spirits of the vasty deep,"—Egypt, also, was waiting to give her welcome, and to announce the victory of Science. We are anxious to destroy even any apparent possibility (however remote) of their reaching the Western Hemisphere during this voyage. We desire this History to rest upon the more lasting basis of strong and apparent truth and probability,—but, even if a Galley had drifted across the Atlantic, an absolute *cause* exists against even the *possibility* of their *populating* America at this time. Of this hereafter,—if the ingenious reader has not already guessed the reason.

Having escaped from the hurricanes of the Equator, and having "crossed the line," the, to them, phenomenon of Nature again appeared, but in a different aspect, exciting again their fears and alarm,—yet mingled with recovering joy, for it appeared the same as when they, at Tyrus, gazed upon the rising Sun, and knelt in prayer to the Apollo of their ancestors! We

will not anticipate this "phenomenon," although the ingenuity of the reader may—we retain it for our final proof that this Expedition was accomplished.

Having passed the Equator they followed the Gold and Ivory coasts,—doubled the Capes Palmas and Verd,—passing between the latter and the Island of the same name,—doubled Capes Blanco and Barbas,—and having reached nearly thirty degrees of North latitude they must have seen with some astonishment a snow-crowned peak, rising like a sparkling Pharos of the Ocean. They could not (within the scope of probability) have passed between it and the Continent and not have seen it, as they must have been several days in reaching the base of so elevated a land-beacon; and having witnessed so conspicuous an object they would not pass without landing. The ocean and silver-crested giant attracting the attention of the Tyrians, was the now renowned Peak of Teneriffe, upon the Island of the name; and forming the principal of a group of thirteen, now called the Canaries, but known in ancient geography as the Fortunate Isles. They are all within the thirty degrees of North latitude, and consequently within the influence of the East-Wind. This fact is of importance, and will again be brought forward,—we mention this to impress the fact upon the mind of the reader.

The Tyrians in all probability landed at Teneriffe,—"replenished," refitted, and repaired all damages, for a continuation of the voyage;—of its remaining distance as yet they could have no intelligence. They were,

however, within ten degrees of the Herculean Gates of that Sea, which their fellow-countrymen claimed to be their own! As the entire expedition occupied three years in its accomplishment they probably landed at the Isle of Teneriffe in about two and a half years from the time of their leaving Suez. [606½ B. C.]

It appears certain that none of the Tyrians would leave the Galleys for the purpose of becoming the Aborigines of the Island at this time,—for they knew not of the future dangers of the voyage, therefore "all hands" were required. Again,—the peculiar character of the Expedition would not permit it,—and having been so long from their native land, together with the pride of receiving the National applause attendant upon their Nautical triumph,—would be against any supposition that the Tyrians would remain from choice, or as exiles and outcasts. This slight review of the apparent impossibility of any of the voyagers remaining upon the Islands after the departure of the Galleys, is required in order to establish in the future pages, when the Phœnicians did land and dwell there, and so account for the ancient Mummies found at this day in the rocky caverns of Teneriffe;—and of which, allusion and comparisons have been made, in investigating the Tyrian and Mexican analogies. [Vol. i., Book i., ch. vii., § 4.] We considered it established, therefore, that no settled residence would take place at any period of this Expedition: and apart from all other reasons, there is one that would render it absolutely impossible,—viz., They had not with them that lovely portion of Nature, with-

out which life itself is but a desert Isle or a desolation,—viz., *Woman!* This fact, also, produced an incontrovertible argument against even the *possibility* (as before hinted) that the foundations of the Aboriginal family were laid in Ancient America during any period of this Expedition. This part of the argument must appear to every reader as irrefragable. The custom of not permitting the Wives to accompany the mariners, and especially on a Voyage of Discovery, is practised even at this day. This arises not only from physical reasons, but from mental causes;—for in the hour of storm or wreck, the courage of the mariner would be divided from his duty, remembering that his affections were in danger; and in contemplating the proverbial solicitude and devotion of Woman, for the safety of her husband or her child, he would be compelled to turn from the general rescue, to aid her resolution, and selfishly (though naturally) confront danger for themselves alone.

By thus proving the impossibility of Ancient America having been founded during this Expedition, and for the above reason,—we bring down upon ourselves the responsibility of proving, that when the Western Continent was first reached, *Women* were *the associates of the Voyage!* We bring this proposition forward for the purpose of proving to the reader, that it is not intended to establish this Romance of Time (*i. e.* Truth) upon idle or visionary grounds.

The group of Islands now left by the Tyrians were of a character, from their locality and natural produce, (and especially that one possessing the snow-crowned

Peak,) not to be forgotten by the voyagers in relating "the dangers they had passed."

They now coasted along the shores of Morocco and Fez, and entering the Straits of Gibraltar, passed the Pillars of Hercules, and floated on the waters of their native Sea,—thus proving for the first time that the boundary Columns of Alcides had been erected in vain;—and also, that human ingenuity and perseverance will conquer, and bear down all the barriers erected by Superstition as the landmarks of human Intellect!

In their triumphant passage along the shores of the Mediterranean, Carthage would not be passed unvisited by the descendants of the same race, who had followed the fortunes of a Tyrian Princess, when driven from her own land by treachery and cruelty. Leaving the Republic of Carthage, (in which commercial storehouse they must have seen the germs of a future rival,) with what pride and joy must they have reached the Delta of the Nile?—and beyond those feelings, when Tyrus was seen from the round-top of a galley-mast,—or when from their native shore they received the united voice of a gladdened nation?

Three years of danger and unyielding courage, upon an extended field of Science, preserved the fame of Egypt's King, and gave new and brilliant glory to the Tyrians and their Sovereign.

Pharaoh-Necho had achieved his wish by the circumnavigation of the Continent, of which Egypt was the Capital, and this being the only object of the Egyptian, all discoveries of Islands, as forming no part of the

African Continent, would therefore be claimed by the Tyrians as their own. The Fortunate Isles (*i. e.* Canaries) for instance,—and consequently Ithobalus and his successors, would be the rightful "Kings of those Islands" discovered during this voyage, and situated "beyond the Sea,"—and to be reached by passing through the Gates of Gades,—*i. e.* Straits of Gibraltar.

Even if Pharaoh had claimed the Isles discovered, it would have been useless, for he had no navy (if opposed by Tyrus) to support that claim. It is not probable that he would attempt it,—but even the supposition is set at rest, for the King of Babylon conquered Pharaoh-Necho and Egypt, only *seven years* after this voyage, for compelling him to raise the first Siege of Jerusalem. Pharaoh was receiving his annual tribute from the Jews: Nebuchadnezzar, therefore, instantly left Judæa and turned his warfare upon the Egyptians, [599 B. C.] captured all the treasure of the Nile, and returned triumphant to the Euphrates.

This Section will be concluded by producing the authority of Scripture (with the incident of Nature) to support the statement of Herodotus: and although the Prophets will be quoted, in this instance Prophecy itself has no bearing upon the subject,—their words upon this direct investigation only refer to that *which had taken place*, and consequently only of past record, and not for predictions of a future. This was the case with JEREMIAH and EZEKIEL, but,—*not with* ISAIAH,—and upon this fact do we rest the Scriptural record of the successful accomplishment of this Voyage.

Our argument is as follows,—viz., In the Prophecy by ISAIAH already quoted [Book ii., ch. v.] there is no allusion whatever to this Expedition, and for the reason,—that ISAIAH wrote of the doom of Tyrus 106 years *before* the period of this Voyage,—consequently the absence of all notice by this Sacred writer (the subject not being prophetical) proves at least that the naval enterprise was undertaken *after* the time in which he prophecied the downfall of the Tyrian Nation :—Following out this train of reasoning, any Prophet, therefore, who came *after* the Expedition, and in speaking, or writing, of Tyrus, *should allude to it* as having taken place,—for it would form another item in the gathered glory of Sidon's Daughter, and would be included in that long list of pride about to be cancelled by the Babylonian Conquest. The reader will find that the later Prophets *did* allude to this Voyage, and, also, to the cluster of Isles of which Teneriffe is the principal.

The first of these is JEREMIAH, who prophesied the destruction of several offending Nations, in the first year of the reign of the King of Babylon, and the fourth of Jehoiakim, Monarch of Judæa,—this was in the beginning of the year 606 B. C. Now supposing that the Voyagers left Suez in the commencement of the year 609 B. C. and occupying three years in the enterprise,—would bring the defined period to the end of 607 B. C.—consequently JEREMIAH wrote his words *only a few Months* after the triumphant issue, and discovery of "the Isles beyond the Sea,"—the account of

which would speed through Judæa and the surrounding nations, as it had through Egypt and Tyrus. It is a remarkable circumstance, that in tracing back the history of this Voyage nearly 2500 years, that it should be found to have been alluded to only a few months, —perhaps weeks—after its accomplishment, and in the sacred page of Scripture : and it is still more singular, that writers upon this subject of record by Herodotus, should have passed it unheeded; as, also, the allusion by EZEKIEL.

The Prophecy by JEREMIAH concerning Judæa, as well as of Tyrus, will be quoted in order to shew the character of the approaching destruction. The last lines contain the allusion mentioned, having reference to the discovery of the Fortunate Isles.

" For thus said the Lord GOD of Israel unto me,— Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it : and they shall drink, and be moved, and be mad, because of the sword that I will send among them. To wit,— Jerusalem and the Cities of Judæa and the Kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse : as it is at this day. *And all the Kings of Tyrus*, and all the Kings of Sidon,—and *the Kings of the Isles which are* BEYOND *the Sea*." [XXV.]

Now " *the Sea*" mentioned, means (as it does throughout the Bible) the *Mediterranean*, and especially when Tyrus is written of,—several proofs of this are found in the Book of EZEKIEL.

"It (Tyrus) shall be a place for the spreading of nets in the midst of *the Sea*."

"Then all the princes of *the Sea* shall come down from their thrones," &c.

"How art thou destroyed, that was inhabited of sea-faring men,—the renowned City,—which was strong in *the Sea*," &c.

"Now shall the Isles tremble in the day of thy fall: yea, the Isles that are *in* [not "beyond"] *the Sea*, shall be troubled at thy *departure*."

When Pharaoh's fatal Sea is spoken of, it is called by its name in full,—*i. e. The Red Sea*:—the Asphaltine Sea covering the crime-smitten Cities of Sodom and Gomorrah, is called *the Dead Sea*,—and so of others,—but "*the Sea*" defines it to be the Mediterranean.

The Islands referred to by JEREMIAH are stated to be "*beyond the Sea*,"—*i. e.* Isles beyond the mouth of the Mediterranean, reached by passing through the Straits of Gibraltar; and the language, therefore, alludes distinctly to the Fortunate Isles discovered by the Tyrians during the voyage. "The Kings of Tyrus" were, also, by right of discovery the actual "Kings of the Isles which are beyond the Sea." That these are the Islands referred to, may be gathered from the fact, that the last quotation from EZEKIEL proves that the Isles of the Mediterranean are spoken of as being "*in* the Sea," in direct contradistinction to those "*beyond* the Sea." The same defined locality is found in ISAIAH.

"Wherefore glorify ye the LORD in the fires [Hebrew, "valleys"] even the name of the LORD GOD of Israel, in the Isles *of the Sea*." [xxiv. 15.]

The Prophet here refers to Cyprus, Crete, Sicily, and Sardinia, for these are "Isles OF" or "IN" the Mediterranean,—while the Fortunatæ Insulæ are those denominated "*beyond*" the same Sea,—Britain and Hibernia were not yet discovered by the Tyrians;—and the only Islands at this time known to them "*beyond*" the *Mare Internum*, were those discovered during this celebrated Expedition;—truly so, for being alluded to by the Sacred writers, proves the importance attached to it in the days of Prophecy. The Islands discovered, and claimed by the Tyrians, were additional causes for their fatal pride,—and are, therefore, the only part of the enlarging Kingdom referred to by JEREMIAH,—from the apparent fact, that the terrible prediction in alluding to a recent geographical discovery, would attract the instant attention, and arouse the fears of the Judæans as well as the Tyrians.

EZEKIEL uttered his celebrated Prophecy concerning Tyrus 588 B. C., consequently only *eighteen* years after the Voyage. He should, therefore, allude to it, if our previous argument is founded upon just grounds in reference to ISAIAH'S *not* writing of it.

EZEKIEL in issuing his malediction against Tyrus, its King, Prince, and People, gathers in his catalogue of their united powers all that had made them great, and unrivalled among the nations of the earth. He commences by stating their knowledge of Shipbuilding and

Navigation,—then the various Kingdoms receiving their Commercial commodities, and the riches given in return,—progressing in his description in apparent chronological order,—for this singular fact is arrived at,—viz., that the last verse referring to the deeds of the Tyrians, covers distinctly this very Voyage,—and which took place only 18 years before the Prophecy, and was, therefore, probably their last great action, before they were besieged and conquered by the King of Babylon ; and which event was only three years after the prediction of EZEKIEL,—who, in alluding to the last effort for fame by the Tyrians, and causing additional pride of heart, says—

" *Thy* ROWERS *have brought thee* (Tyrus) *into* GREAT *waters* [*i. e.* the Atlantic]—*the* EAST-WIND *hath broken thee in the midst of the* SEAS." [XXVII.]

The word " Sea" in the singular number, and without any pre-nomen as *Dead Sea*, &c., has already been shewn, and from the same writer, to have direct reference to the Mediterranean. In the above quotation he evidently means larger, and collective bodies of " great waters,"—*i. e. Seas,*—(plural).—Again,—In the same chapter he writes :

" And thou wast replenished [at the Insulæ ?] and made very glorious in the midst of the *Seas.*"

He even seems to define the boundary of Tyrus in the Atlantic, for *Islands* are distinctly alluded to.

" Thy *borders* are in the *midst of the Seas.*"

And as a distinct contrast of locality, he says of the Capital of the Mediterranean,—

" What City is like Tyrus, like the destroyed in the midst of the *Sea*."

The Capital, at this time, was partly on the Island, but principally on the mainland. It is submitted that both JEREMIAH and EZEKIEL alluded to this Voyage and its discoveries.

We have reserved a positive, a conclusive proof, of the accomplishment of the Expedition until this time, that it might remove all doubts upon the subject. It, also, brings direct evidence against the supposition that in reaching Ophir (the locality of which is not yet defined) the Tyrian ships of SOLOMON could have passed around the Cape of Good Hope,—for if they had,—leagues before they reached there, they would have observed the same (to them) strange " incident" of Nature, and consequently have recorded it.

Herodotus in writing of this Voyage (and which he firmly believed) had his doubts upon one point only,—viz., the strange reports of the Pilots and Mariners upon their return to Tyrus, which were,—that during the Voyage their SHADOWS (as they looked at the Sun's rising) fell upon, or from their *right*-hand,—they (the Shadows) having consequently *changed* from the *left* hand, as they remembered them to fall at Phœnicia and the Mediterranean ;—and a greater wonder still,—that their Shadows changed back again, as they continued their voyage, from right to left !

The Greek Historian viewed this report with astonishment and disbelief; and without doubt, it was originally regarded and laughed at as a mariner's story

by both Tyrians and Egyptians,—for it was not likely, in their Theory of the Solar System, (this was before Pythagoras,) that any of the Ancients could be convinced that the Sun would alter its course or nature, so as to meet the result reported by the home-returned mariners, but which was given by them as an attested fact. The Ancients [606 B. C.] believed that the Earth was a Globe, because they believed that the Sun daily travelled *around* it,—but of the revolving character of the Earth, or of its measurement, they had no conception. Even Herodotus, therefore, looked upon the shadow-report as

"The baseless fabric of a vision,"

and regarded it not only with incredulity, but as an entire fiction of the Tyrian voyagers.

But modern Science proves the absolute *truth* of the Tyrian report,—viz., *their Shadows changing from left to right*, &c.; and this, as a necessity, was occasioned by *their having crossed the line of the Equator!*

If the story of the Pilots and Mariners *had not* been given to their countrymen upon their return, it would at this day be a strong presumptive proof that the Expedition was *not* accomplished; but having rendered the "incident" of Nature upon their arrival, it is a conclusive and undeniable proof that the Voyage was successfully completed, and during the time mentioned by Herodotus. Having sailed from the Red Sea, *and crossed the line of the Equator*, and looking East, their Shadows must have changed from left to right, and

be perceptible at, or near, Melinda; and having doubled the Cape of Good Hope, and passed the Equator of the Atlantic, their Shadows would again change from right to left, near the Gulf of Guinea, and appear the same as when sailing upon the Mediterranean.

The statements of Herodotus concerning the "shifting of the shadows," and the manner of "extracting the brain" previous to Embalming; and with the foregone proofs of their accuracy both from science and ocular demonstration, are without their parallels for supporting the authenticity of an Ancient Historian—and truly may he be called the *Father* of History—for Nations were his children, and justly he wrote of them. Time has become his executor, and renders him ample justice in return for his valuable legacy to posterity!

We have been anxious to establish the accomplishment of this celebrated Voyage, the first mentioned having reference to the circumnavigation of a Continent;—but, more especially have we been solicitous to prove that *the Fortunate Isles were known to the Tyrians during this Expedition;*—for those Islands form an important feature in the great event to follow. In the endeavour to confirm these propositions, we have pursued a path of research and reasoning, we believe, untrodden, or attempted by any writer upon the subject. The Greek Historian is supported by his own accuracy of character and delineation,—and he is directly confirmed by Holy-Writ. JEREMIAH wrote of it only a few months after the Expedition. EZEKIEL

18 years subsequently, and Herodotus 122 years after the enterprise. The later (and jealous) Romans only are silent:—*they do not deny it*,—which they would naturally have done, if they would not also have been liable to have been contradicted.

We now submit the subject to the reader's opinion, upon a review of the evidence, facts, and reasoning upon the entire proposition; and shall proceed with the History of Tyrus and the Migration, in the belief that the decision is in the affirmative;—and that consequently *the Fortunate Isles* (*i. e.* the Canaries) are admitted to have been discovered, and claimed, by the Tyrians during this first great Voyage around the Continent of Africa, and between the years 609—606 before the Christian Æra; and that from the *natural* reason stated, — viz., the absence of Woman — the Founding of Ancient America could not have taken place at that time.

CHAPTER VII.

(585—515 B. C.)

ITHOBALUS THE SECOND—TO SISINNES.

THE FIRST SIEGE OF TYRUS, &c.—FULFILMENT OF THE PROPHECY BY JEREMIAH AND EZEKIEL,—AND OF THE FIRST AND SECOND PROPHECY BY ISAIAH.

DURING the war upon Egypt by the King of Babylon, (and which occurred only seven years after the Voyage around Africa,) it is probable that the King of Tyrus would assist Pharaoh-Necho against the invasion of the Nile by Nebuchadnezzar. The attack by Pharaoh, at the solicitation of Judæa [Ezekiel xvii. 15], (which nation was still paying the annual tribute to Egypt,) had compelled the Babylonian to raise the siege of Jerusalem:—in this movement, also, the Tyrians may have aided by countenance or wealth. In these apparent probabilities, we find the *political* cause why Nebu-

chadnezzar turned his fury upon Tyrus, after his conquest of Egypt, and his second and successful invasion of Judæa, and the captivity of the Jews,—which latter event took place 588 B. C.

The fall of Judæa gave the monopolizing and pride-stricken Tyrians great cause for rejoicing,—not from malice against the afflicted People,—but because their own *Trading* propensities would be increased,—as it would (in their minds) by the downfall of any aspiring Nation. A few years before they had witnessed the conquest of Egypt,—and now of Judæa,—both of which were causes of peculiar joy to the Tyrians; for those Nations had latent sparks within them, from which the fire of Science might be created, and so illumine their own path towards the attainment of Navigation, and thence rest upon their own exertions for Commercial prosperity. Jerusalem had evinced this spirit as early as the time of SOLOMON,—and also Egypt, only seven years before her present downfall. This was the point causing the National rejoicing of Tyrus;—it was a Commercial gladness,—thence (with them) a *political* one:—less rejoicing, or its entire absence, would have been "love of neighbour,"—and which, when it affected their interest, the Tyrians never had;—extended joy,—as if Jerusalem had fallen for the express purpose of their own prosperity, and so sanctioned by their Gods,—became blasphemy! They evinced this impiety to its full extent;—therefore, the King of Babylon, in resenting his own wrongs, was but an instrument of retribution in the hand of GOD, to punish those, who in

savage triumph rejoiced at the chastening, and captivity of a neighbour-Nation.

EZEKIEL thus describes the *Religious* cause why Tyrus (in her want of charity to a fallen neighbour) should become desolate. [xxvi.] He prophesied, 588 B.C.,

"The word of the LORD came unto me, saying, Son of Man, *because* that Tyrus hath said against Jerusalem, 'Aha! she is broken that was the gates of the People: she is turned unto *me;* I shall be replenished, now *she* is laid waste!'"—

The Prince of Tyrus, also, uttered this blasphemy in his triumph:—

"I am a God! I sit in the seat of God!" [xxviii.]

"Therefore," continues EZEKIEL, "thus saith the LORD GOD: Behold, I am against thee, O Tyrus, and will cause many Nations to come up against thee, as the Sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will scrape her dust from her and make her like the top of a rock. *It shall be a place for the spreading of nets in the midst of the Sea;* [how truly fulfilled!] for I have spoken it, saith the LORD GOD: and it shall become a spoil to the Nations. And her daughters which are in the field shall be slain with the sword; and they shall know that I am the LORD. For thus saith the LORD GOD:—Behold I will bring upon Tyrus Nebuchadnezzar king of Babylon, a King of Kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people," &c.

The remaining part of the Prophecy is not required, — the cause is shewn, — the punishment and the avenger. The Prophecy was uttered by EZEKIEL in the year in which Jerusalem was destroyed (the Temple of which the Tyrians of a former age had erected and adorned), and consequently three years before the commencement of the Siege of Tyrus by the Babylonian. The doom of Tyrus was also foretold by ISAIAH and JEREMIAH ; and by the former, that the Nation should cease for *seventy years*. He prophesied one hundred and twenty-seven years, and JEREMIAH twenty-one years before the Siege by the King of Babylon. It was strictly fulfilled. The investment commenced in the reign of Ithobalus [*i. e.* Eth-baal] the Second, and lasted *thirteen* years—the longest Siege on record. Troy was only *ten ;* the Roman Siege of Veii, by Camillus, occupied the same period.

It has already been shewn, upon the authority of ISAIAH and EZEKIEL, that the *Island* of Tyrus must have been partly inhabited, for they distinctly allude to the "Isle." The metropolis proper, with its Temples and splendour, was on the mainland,—and this was the *City* besieged by the Conqueror of Egypt and Judæa. The Island he could not reach from the want of Galleys ; his force consisting of Chariots, Cavalry, and Infantry. It was impossible, therefore, to take Tyrus (one side being on the Sea) as he had captured Jerusalem, through the terrific means of Famine,—the horrors of which are so powerfully depicted in the Lamentations of JEREMIAH ; and in reference to Judæa,

foretold by the first Lawgiver nearly nine centuries before!

The Tyrians, through the means of their shipping, continually supplied the Capital with provisions,—thence the duration of the Siege, and Nebuchadnezzar had not the genius of the subsequent and final Conqueror of Tyrus—the heroic Macedonian.

The Babylonian had therefore to erect his forts and mounds, and with his engines of war make a breach into the mainland City. During the several years, thousands were slain on either side; those of the Tyrians were replaced by her "wise-men" of the Ocean,—her pilots and mariners; and as they left their vessels for the Metropolis, the Galleys were sunk at Sea to prevent their falling into the enemy's hands, and thereby enable them to turn upon the Island, the only place of Tyrian retreat. After a Siege of thirteen years, and more than three-quarters of the male population destroyed, breaches were made in the walls,—for men were no longer there to defend them,—the Metropolis was entered by the foe, and every part destroyed; Temples, Palaces, and houses laid in ashes, or razed to the ground, and the inhabitants slain, excepting those that had fled to the Island. These consisted principally of Women and Children; and to the rescue of the great proportion of the former, and thus preventing Rapine and Slaughter by the besiegers, may reasonably be attributed the cause of the rapid increase of the Tyrian population upon the *Island*, and which has always confounded

writers upon this Siege, and led some to doubt the fulfilment of the Prophecy.

The Babylonian could not reach these fugitives for the reason stated,—viz., the want of navigable means. And besides, the Metropolis was destroyed, and that was his intent; and that accomplished, he would be willing to receive a tributary capitulation from the Islanders. In the course of the Siege, the King of Tyrus died, and also the Prince. [These deaths were prophesied by EZEKIEL.] The Tyrian Monarch was succeeded by Baal, a branch of the Royal House. Nebuchadnezzar finding that the Island could not be subdued [572 B. C.], offered terms to Baal,—they were accepted, and Baal was appointed his tributary Viceroy, and remained the vassal king of Tyrus for ten years, and died 562 B. C. The shadowy dignity of Viceroy was then abolished, and Magistrates were appointed to administer Justice, and preside over the affairs of State. This Magisterial Government continued only for six years, when it was abolished, and the Sovereignty restored in the person of Balator, but still depending on the Assyrian Monarch for all power and authority. [556 B. C.] This vassalage of the Tyrians was continued to the time of Sisinnes, regal governor of Phœnicia, who, by the command of Darius, King of Babylon, assisted by the Tyrians, materially aided in building the *Second* Temple of Jerusalem, upon the restoration of the House of Judah; and in the same spirit as Hiram the Great aided Solomon king of Israel.

515 B. C.] The Second Temple was finished and dedicated in the year 515 before Christ. Now taking the Prophecy of ISAIAH, to commence at the *beginning* of the Siege of Tyrus (for Tyrus had then ceased to be free, *i. e.* as a Nation), which was in 585 B. C., the "seventy years" will be *exactly accomplished* at the dedication of the Second Temple.

Thus were the first and second Prophecies by ISAIAH fulfilled,—viz., the fall and subsequent freedom,—for the destruction did take place, and at the termination of "seventy years" the Lord of Mercy *did* "visit Tyrus," and made her again a Nation;—for her scorn and boast upon the destruction of Jerusalem had been forgotten and forgiven, in her stretching forth her hand again to aid the building of the Sacred Temple to The One and Only GOD!

As an instance of Divine Justice, it may be observed, that the freedom of Tyrus did not take place *before* the restoration of Judæa,—and that the former nation had to endure the remorse of knowing that the latter from her new throne of liberty, could behold the manacles of thraldom upon that country, which (in prosperity) had shouted in impious triumph upon *her* desolation!

CHAPTER VIII.

(515—335 B. C.)

SISINNES TO STRATO.

AND FROM THE FIRST TYRIAN REVOLUTION TO AZELMIC.

AT the termination of the siege by Nebuchadnezzar, we have stated, that the remaining Tyrians fled to the Island, opposite to the ancient metropolis destroyed by the Babylonian. The inhabitants never rebuilt the Capital upon the ruins on the mainland, but upon the Island which had received and sheltered them, they had for the last half-century turned all their attention; —this was now renewed with redoubled energy,— upon it they erected their new, and in time, gorgeous Temples, — especially that dedicated to Hercules-Apollo, the tutelary God of the Tyrians. They also surrounded the Island with a sea-wall, 150 feet in height, and of proportionate thickness,—and from there being no approach to it but by water, the new metropolis was considered impregnable. Upon the mainland they erected many buildings of a minor character, such as are usually found in the environs of

a City;—and a great proportion of the labouring classes dwelt there; as, also, the strangers visiting Tyrus in pursuit of traffic or merchandise. Many years were employed in bringing the Island-Capital to a state of complete defence, owing to the diminished numbers of the male population immediately after the siege. Tyrus must now be viewed as only on the *Island*, which was about 800 yards from the shore,—somewhat less than half a mile.

From the time of Sisinnes the Nation continued to increase in wealth and power. The former cause of her pride and glory — Navigation — was revived with all the energy and perseverance for which their ancestors in the time of Hiram had been so justly renowned. As in her days of ancient fame, Tyrus had loaned and built fleets and navies for Israel and Egypt, she now did the same for the Persian Monarch in his war upon Greece. A double motive caused this,—not only the pride of being able to furnish a navy, but her spirit of monopoly had again risen, and begun to stalk abroad,—for Greece had already aroused the jealousy of the Tyrians, and any means to crush or destroy the harbour of the Peiræus, would advance their wishes. From the Persian they could entertain no fears of commercial rivalry, for he had no river or port upon the Mediterranean.

The honour of Tyrus, as a Nation, however, was shewn in refusing to loan or man a navy, intended by a foreign king (who at first concealed his intent) for

carrying on a war against Carthage, and which denial led to the abandonment of the proposed warfare. It will be remembered that Carthage was originally founded by a Tyrian Princess and her countrymen. The Patriotism of the Tyrians was as powerful as their knowledge of Science was universal.

For thirty-five years Tyrus enjoyed the freedom of an independent nation, when all Phœnicia was laid under contribution by the Monarch of Persia:—He was content, however, with a mere nominal tribute from the Tyrians in return for their aid against the Greeks, —and perhaps from a distant belief that that assistance might again be required. In furtherance of this design or policy, he did not depose the reigning king, but recognised in him the exercise of full powers (except the tribute) as a monarch of an independent nation.

480 B. C.] This nominal tribute was during the reign of Marten. The king and nobles were willing to flatter the vanity of the Persian by the nominal payment, for by his forbearance from any further action against the Islanders, it enabled them to increase their power, and retain their "places" both at home and abroad;—they, therefore, could well afford to spare from their rich and overflowing treasury of Pride, so small a portion of a superfluity.

ZECHARIAH wrote [ch. ix.] "And Tyrus did build herself a strong hold [the Island-Citadel], and heaped up silver as the dust, and fine gold as the mire of the street;"—but her Pride was as subtle, "as broad and

general as the casing air,"—it was in and around her, —it was her nature,—to have been otherwise would have destroyed her identity and nationality. It was, however, upon one occasion, exerted as a noble spirit, and atoned for her errors past,—it proved that Freedom was not dead within the walls of Tyrus;—and the now noble exertion of the only Pride justifiable in any country,—that of National Freedom,—led to the first and only Revolution in the annals of the Tyrians in Asia. [475 B. C.]

Justin states that it was an insurrection among the *Slaves!* We do not presume to contradict the record of any Historian, but would rather use every effort to support their statements by facts and evidence, as in the instance of Herodotus concerning the first Voyage around Africa;—but the record of Justin cannot be founded in truth, so far as relates to the supposed class of human beings rising against their Monarch and his Council. Tyrus had no *Slaves*, in the usual acceptation of the word,—for she had no foreign conquests,—and her subjects were too proud to allow of any but themselves to pilot or man their galleys,—either for merchandise or warfare;—nor would she allow foreigners to live within her walls, especially of the lower ranks of life, lest they should obtain the secret of ship-building, and so convey intelligence to other nations bordering upon the Mediterranean. But ancient writers have generally viewed the *tiers état*,—or the third class of despotic Empires and Kingdoms as *Slaves*, and so have written of them. Even to so late

a period as half a century ago, the same was done in France, till her Revolution (although it moved in blood and tyranny, and brought to light human-monsters) established that the People were to enjoy rights and liberties, in analogy with those claimed and exercised by the Islanders of Britain, or their descendants in the Western Hemisphere. The great National lesson was first taught the World by the Rebellion of the Patriot,—Jeroboam, and the Ten Tribes,—from the "whip" and "scorpion" Son of Solomon!

The Rebellion of Jeroboam was but 500 years before this period, [475 B. C.] and from the great intercourse between the Judæans and Tyrians, the event must have been familiar to the latter, and may have had its natural influence, therefore, in forwarding a similar action of their own.

It is more than probable that the People disapproved of the payment of the nominal tribute (which was more degrading than any other), and made a remonstrance to the Throne upon the subject,—for their just pride had been aroused, and while they continued to pay to the Persian for mere political existence, they *ceased* to be a Nation of *Freemen*,—and Justin might consequently have written that *all* the Tyrians,—King, Nobles, and People, were *Slaves*,—for they were so, while their golden manacles rattled, and echoed along the distant shores of the Euphrates. Tyrus was, also, safe now from any attack by land,—and by water the Capital defied apparently both man and elements. The tribute had been originally imposed and levied

upon the National weakness,—it was now to be thrown off in its day of strength. The King who would cowardly surrender, and continue to submit a Nation's liberty to a foreign yoke, while he had power to be free,—and yet was willing to wear and hold the mere shadows of a Crown and Sceptre,—must have been, at heart, no fit guardian, or steward, of a People's honour or prosperity ;—and especially, when in the very rank of life, the rights of which he continued to betray,—there was a Spirit—like the Sun—ready to disperse the clouds lowering upon, and obscuring his Country's freedom! This Tyrian Patriot was STRATO,—who, upon the successful issue of the Rebellion, and breaking of the foreign yoke imposed by Persia, was instantly elected Sovereign,—the Royal title continued to his descendants, even to the last King of the Tyrians.

475 B. C.] From this time forward, Tyrus continued not only to enlarge her Navigation, but to increase her *inland* commerce. One of the chief complaints made by the Prophet NEHEMIAH against his countrymen was,—that their Sabbath was desecrated by buying merchandise of the Tyrians upon the Holy-Day. NEHEMIAH caused the traffickers to be thrust out of Jerusalem more than once, and the Gates to be closed upon them ; but they still lingered around the walls in order to sell their commodities on the Jewish Sabbath,—upon which the Chief Ruler of the restored House of Judah, instantly threatened to have recourse to violence, and drive the Tyrian merchants from their locality. This

event [434 B. C.] was forty-one years after the accession of the new dynasty.

It was no sin in the estimation of the Tyrians to *sell* upon the Sabbath Day of Israel, for they being heathens they did not esteem that Seventh day :—the crime was, that of *buying* by the Jews upon their own Sacred Sabbath.—In this manner is it justly reproved by NEHEMIAH: viz.—

" There dwelt men of Tyrus also therein [*i. e.* in Jerusalem], which brought fish, and all manner of ware, and sold on the Sabbath unto the Children of Judah, and in Jerusalem. Then I contended with the nobles of Judah and said unto them, What evil thing is this that ye do, and profane the Sabbath Day? And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath : and some of my servants [guards] set I at the gates, that there should be no burden brought in on the Sabbath Day. So the merchants and sellers of all kinds of ware [*i. e.* the Tyrians] lodged without Jerusalem once or twice. Then I testified against them, and said unto them, 'Why lodge ye about the wall? If ye do so again, I will lay hands upon you !' From that time forth came they no more on the Sabbath." [Jeremiah xiii. 16—21.]

Jerusalem is about 80 miles from Tyrus, and the Merchants of the latter Capital must have had communication with the former by land conveyance only,

—or they may have landed at Joppa [Jaffa], as in the days of Hiram, and from thence by Camel conveyance to Jerusalem. In either case the words of NEHEMIAH prove that Tyrians themselves were at the Holy-City as merchants and traders ; and that consequently their commercial intercourse, at this time, was by land, as well as by water, with distant countries.

The same spirit of Monopoly which had actuated the early Tyrians, was still professed and practised by their descendants ;—but, with Sidon, their Parent,—and Carthage, their Daughter, were they on terms of friendship and reciprocity. This continued throughout the following century, when the sympathy and gratitude of both Nations were evinced upon the last solemn occasion of Tyrian Nationality in Asia. With every other country, and especially with Rome, they betrayed their envy and growing jealousy. The incident related [Vol. i., Book ii., ch. iii.] in reference to the ingenious stratagem of the Tyrians in entrapping the Roman Galley, whereby it and the crew were totally lost, while they themselves were saved, and the secret of their discovery secured,—is but one of many proofs of the National character. This same feeling would naturally lead them to conceal from all foreign countries their previous discovery of the Fortunate Isles,—they were their own,—and none but the Tyrians knew of their locality;—which knowledge gave them the means of finding a temporary resting-place, from the devastating effects of an approaching whirlwind.

335 B. C.] Allowing twenty years as the average reign of the Sovereigns, AZELMIC would be the eighth king in the present family, including STRATO, the original founder of the last line of Tyrian Monarchs.

We have now approached to the great National event, which led a portion of the Asiatic family to become the Aborigines of the Southern (or Mexican) division of the Western Hemisphere.

As we believe that the reader will have admitted that the Tyrians are identified as the original Builders of the ruined edifices in America,—and that this was sufficiently established in the first Book of this Volume,—the chief circumstances then to be established, are the *time* and *means* in which, and whereby, they reached the Western Continent. And, also, is it essentially required to prove a sufficient *cause* leading to these eventful incidents in a Nation's History. In the following chapters we believe that the Veil of Mystery—woven even by the hands of the Prophets—will be raised from that creating *cause*,—and by so doing, it will not only unfold Time's Romance in Ancient America, but uphold the truth of Prophecy, and therefore of the *past:* explain the latest wonder of the *present* age; and we would feign indulge the hope, that, with the preceding pages, and those to follow,—not without some beneficial reflections for that of the *future.*

CHAPTER IX.

(335—332 B. C.)

AZELMIC,

THE LAST OF THE TYRIAN MONARCHS.

REVIEW OF THE KINGDOM OF TYRUS,

AT

THE INVASION OF ASIA BY ALEXANDER OF MACEDON.

THE INVESTMENT OF TYRUS, &c.

We have now to investigate and delineate the most remarkable Siege in ancient record,—not remarkable from its duration of time, but from its important consequences,—the ingenuity employed in its final success,—the courage of the attack and defence,—and from the demoniac horrors and cruelties practised by the Conqueror upon its eventful termination. The destruction of Jerusalem by Titus was 400 years after this total annihilation of Tyrus as a Nation,—and, therefore, to the period of which we are now writing, Alexander's Siege of Tyrus stands unequalled for courageous assault, heroic resistance, and for refined cruelty practised upon

the defeated. Upon this great National event is founded the essential basis of this History,—it is the absolute commencement of the Annals of Ancient America. ISAIAH, Plutarch, and Arrian are our authorities,—the description of the Invasion and the Siege,—however humble the delineation, is our own ;—we mention this, that in case it should fail to reach the full imagination of the reader, that the demerits may fall upon the right party,—or should it be the reverse, there may then be an inclination to render the opposite tribute of justice —not to the writer,—but to the reader,—that from the horrors of War, he may turn with a Christian's feeling to contemplate the Divine blessings of Peace,—and as a consequence, practical good-will and deeds to all men.

It will be necessary to present a review of the political and commercial position of Tyrus at the time that Alexander of Macedon (at the age of 20!) commenced his victorious march from his throne in Europe, through the great capitals of Asia and Africa. 336—5 B. C.

335 B. C.] Azelmic, the descendant of Strato, wielded the Sceptre with patriotic energy and justice, and at this period Tyrus was at the very height of splendour and renown. The "Queen of the Sea" had extended her navigation beyond any other period of her past history. Her throne being now upon the Island only,—which was citadelled and bastioned, with the Mediterranean itself for a water-moat, (and that nearly half a mile in width,) and flowing between the main-

land and the outward walls, and they proudly rising to an elevation of one hundred and fifty feet,—this combination for defence caused her to defy every assault from man, or even the warfare of elements!

Upon the Island arose her gorgeous Palaces and Edifices, and conspicuous above them all, soared the lofty and brilliant Temple of Hercules-Apollo, the chosen Deity of the Tyrians. In the centre of the Mansion of their Religion, stood a Statue of pure and beaten gold, sacred to the glowing Sun-God; in the front of Apollo's image was the Altar of the Country, composed of precious stones and metals,—of engraved and sparkling gems,—sculptured gold and silver,—wrought by the descendants of the Hiramic artists, whose renowned works gave extended and lasting fame to the truly Sacred Temple of Jerusalem. Upon the authority of the foredooming Prophet,—EZEKIEL—who spoke of Tyrus two centuries and a half prior to this period, her Commerce (and which now was of the Phœnix character,—and from which fact writers have traced her name of Phœnice)—her Commerce and Shipbuilding were as renowned as her adventurious spirit was proverbial.

Even in that time her builders had perfected her beauty. The Tyrian Galleys were of peculiar strength and elegance, and their "means and appliances" are especially dwelt upon by the Prophet. Senir furnished the fir-wood for planks and decks,—Lebanon the cedar for masts, yards, and timber,—Bashan the oak for the powerful oars,—the Rowers' benches were of Ivory

from Ethiopia and India,—the sails were of embroidered fine linen from Egypt,—and the awning canopies of blue and purple cloths, tinted with the renowned colour of her robes of royalty. Mariners were constantly received from Sidon and Arvad,—the important business of the caulkers was confined to the "wise men" of Gebal,—but the builders and pilots were Tyrians only. To all the Nations enumerated by EZEKIEL from whence riches were received in exchange for merchandise, are now [335 B. C.] to be added the Islands in, and the capitals bordering upon, the Mediterranean,—viz., Rhodes, Sardinia, Sicily, Melita, Corsica, and the Baleares; Ægina, Crete, Candia, Cyprus, Corcyra, and all the Grecian and Ionian Isles; the newly-discovered lands of Britain and Hibernia, the former being named by the Tyrians;—every Port from the mouth of the Menander to the "Pillars" at Gibraltar; from the borders of Dalmatia to the opposite shores of the Adriatic;—from the shores of Gaul and Iberia to the harbours of Etruria,—and to all these commercial tributaries of Tyrus, are to be added those giants of antiquity, Athens, Rome, and Carthage! Truly, then, in the language of the inspired writer, ZECHARIAH,—

"Tyrus did build herself a strong hold; and heaped up silver as the dust, and fine gold as the mire of the street."

The same false Commercial policy was pursued by the Tyrians, as in their more ancient days, when Pride and Envy were their injurious counsellors. Their hands

were raised against every nation seeking to enrich itself through the means of Navigation;—those countries were viewed by the Tyrians as the mere instruments of their own advancement. Sidon and Carthage were alone excepted from the National jealousy; and even this exception to the rule was founded upon selfishness, arising from the memory of blood and kindred, and not from any sentiment of liberal policy. The Metropolis being now on the Island, they felt safe from the approach of an enemy by land,—while their surrounding walls rendered them "quiet and secure" from every assault by Naval warfare as then practised. In this imperial state of confident security, founded upon Pride, locality, but above all by commercial Monopoly, stood the Island-Kingdom of Tyrus, as her death-knell was sounded from afar by the rising Monarch of Macedonia.

Throughout the surrounding Nations the Islanders had "sown the wind,"—they were now, as a consequence, "to reap the whirlwind," and no one to check, or blight, the pride-harvest of the hurricane!

Alexander commenced his triumphant march in the year 336 B. C., and not having a sufficient cause for his foreign invasions (Persia and Media excepted), may be justly looked upon, at this day, as the human Juggernaut of Antiquity! The Prophet DANIEL, two centuries before the period of which this event treats, stigmatized this vaunted hero, when comparing him with the Kings of Media and Persia,—the latter to the horns of

the Ram, while the former is likened unto the brute Goat of the mountains.

"And the rough goat is the King of Grecia." [Daniel viii. 21.]

It is not necessary to trace the progress of Alexander in Asia, only so far as it may have had an influence upon the fate and fall of Tyrus.

After the Passage of the Granicus, and in the next year, the great victory at Issus, whereby the Persian kingdom was shaken, the lesser nations begun to contemplate the increasing power of Alexander with alarm, and to reflect upon the best means of averting impending ruin. The only alternative from battle was to become tributary, or to obtain the special favour of the Invader.

Sidon made application, through ambassadors, to Alexander for his protection, and was thus saved from destruction by anticipating the conflict through a tributary surrender:—and which voluntary act satisfied the Macedonian, who stipulated, however, that he should place a new King upon the throne. This was agreed to, and Byblos and Aradnus joined in the humiliating surrender.

In compliment to his favourite,—Hephæstion,—the Conqueror allowed him to appoint whom he pleased for King of Sidon. Hephæstion, thereupon, selected a poor man of the Capital by the name of Strato, and instantly raised him to the dignity of Sidonian Sovereign. The mendicant was a remote branch of the

Royal House, but had been unjustly degraded by the reigning Monarch. When the new-raised King had his first interview with Alexander, his grateful remark was—"I pray that Apollo will enable you, Alexander, to bear prosperity with the same fortitude, with which I have struggled with adversity!"

The Macedonian highly applauded the philosophical point of the remark, and secured him in his new possession.

As no great gift can be without a referential motive, either to the past, or for the future,—the donation by Hephæstion, where no past service had deserved it (and there were nearer branches of the Royal House than Strato), must have had, therefore, some deep meaning. It is only long after historic events are passed and analyzed, that they can be calmly or correctly judged; and in tracing Alexander's approach to the celebrated "Daughter of Sidon," this donation of a throne,—and to the party receiving it,—was in direct flattery to Tyrus; as in like manner, at a subsequent period, Marcus Antonius presented provinces to Egypt to secure the sun-clad and voluptuous Cleopatra!

The subjugation of Tyrus by *policy* was one of the schemes of Alexander,—for avoiding its destruction,—he would then be sure of Navies, Pilots, and Mariners, to carry his warfare, at a later period, to the river Tiber and to Rome itself;—for his thirst of Conquest, —had it not been allayed by the poison-draught in Asia,—could only have been quenched within the great Capital of Italy. Alexander, therefore, flattered

the Tyrians by raising to the throne of Sidon, a man who bore the same name,—(Strato) and was of the same family as the Founder of the present dynasty at Tyrus ; and consequently, remotely related to Azelmic, whom Alexander endeavoured (by this act of apparent generosity) to circumvent and overthrow by *policy*, not warfare. Historians have applauded the justice of Hephæstion,—they should have analyzed the deep-laid scheming of his Master,—who merely employed his favourite, to mask his own deep intent upon the great Commercial emporium of the World. The Tyrians, however, were practical *merchant-princes*, and were not to be deceived by any species of *exchange*, although Kings were the commodity.

334 B. C.] The unforeseen capitulation of Sidon,—the Mother-land,—aroused the Tyrians to a sense of their own position,—Sidon, Byblos, and Aradnus, had surrendered,—these Capitals, therefore, could not aid the Merchant-Metropolis. To increase the apprehension of the Tyrians, it was reported through the continued policy of Alexander, that he was, also, attended by a fleet of Galleys to cover any retreat,—or to land, and reconvey his troops from, or to any point, from the Bosphorous to the Nile,—or from thence to Carthage. The Conqueror had, however, in reality, dismissed his fleet before the victory of Issus, in order to inspire his troops with additional courage, from the then apparent fact, that they had no means of retreat from the enemies' country by the means of Galleys. He must have remembered that that feeling of safety of retreat

lost the Persians the Battle of Marathon. [490 B. C.] The Macedonian had another motive in reporting that his fleet was approaching,—viz., To take the Tyrian attention from any land defence, by enforcing the belief that the attack would be by means of the Navy. He knew, also, that Azelmic and his People had no extensive knowledge of *Military* Science,—for they could have no occasion for its exercise, occasioned by their Island locality,—their high-reared walls being their bulwarks :—and they consequently commenced, as he expected, preparations for a Naval Conflict :—but, unknown to Alexander they had formed a masterly design, viz., to attack him both by land and sea, and that simultaneously ; thence, if the Macedonian lost a land battle, and his fleet dispersed, (no difficult matter for the Tyrians) it would be easy to arouse other nations to crush the Invader. Tyrus, however, had no army fit to cope with Alexander, in any general engagement, and especially with his Phalanx and Cavalry. Azelmic, therefore, secretly despatched special Envoys to his only remaining ally,—viz., Carthage, —for no other nation could be with safety applied to in any emergency,—except Sidon,—for the treatment by the Tyrians to other countries had alienated every sentiment of National friendship. In their pride and prosperity they had forgotten that adversity may come ! Sidon had capitulated, and received nearly an alien King,—Carthage, therefore, alone remained. Azelmic's ambassadors were received by the Tyro-Carthaginians with every demonstration of respect, as being

due to a Nation from which they themselves had sprung. The answer to the application for an Army to oppose the advance of Alexander upon Tyrus, could only be divulged by, and within the Senate of the Republic; the Envoys were, therefore, courteously dismissed with presents and honours, togother with the assurance that a speedy reply should be sent to the Island-Capital.

In the mean time, the policy of Azelmic was still further employed to circumvent that of Alexander's,—for during the absence of the Envoys he endeavoured to flatter the wily Macedonian in his own manner; and thereupon sent as a present to him a splendid golden Crown, as a friendly compliment:—this was received with apparent feelings of amity, and in return, Philip's Son desired to *honour* Tyrus by worshipping in person, (with his Officers,) in the Temple of Hercules-Apollo! Azelmic sarcastically replied to this effect, on behalf of Tyrus,—viz., that the *honour* intended by Alexander in *entering the Metropolis*, and worshipping, with his followers, (for his *suite* would have been the entire Army) in the Chief Temple of the Nation was duly appreciated, and more than they *deserved*, or were desirous of *receiving*,—that since the Hero of Macedon only desired to pay his tribute of respect to the Temple of Hercules-Apollo, that could be done amid the Ruins of the *Old Temple on the Mainland;* and that from the summit of the walls of the Island-City,—Azelmic, his Nobles, and People, would witness the ceremony! Alexander, of course, declined the offer,—at once per-

ceiving that his scheme of entering Tyrus was frustrated: and he, also, almost simultaneously with this invitation to worship in the Ruined Temple, received intelligence of the important embassy secretly sent to Carthage. Alexander, therefore, instantly found that he had cause to view in Azelmic and his People, foes whose forethought and consequent judgment, might replace any deficiency that might be apparent from the want of an organised Army. The two rival Monarchs awaited with anxiety the reply of Carthage. In the mean time the Republican Senate [333 B. C.] held the final conference upon the subject of the Tyrian solicitation,—and thereupon, deputed thirty of the chief Citizens of Carthage as a delegation, to convey to Azelmic the following unlooked for reply: viz.—That the Senate viewed with deep condolence the present, and approaching condition of the home of their ancestors :—but, upon contemplation of the position of Carthage itself, they deeply regretted to find, that it precluded even the remote possibility of sending troops or succour to Tyrus!

Thus Carthage, apparently safe from the present approaches of Alexander, had her own fears of Invasion; yet had the Senate acceded to the wish of Tyrus, the two nations, by forming a junction, might have successfully opposed the further advance of the enemy; but Carthage had resolved (like Sidon) to save herself by policy, not warfare.

The Senate of Carthage, therefore, (following the Sidonian example) deputed an Ambassador to Alex-

ander in order to secure his favour, or by a tribute to remain in peace. They consequently deputed for the important and National embassy,—Rhodanus,—a man possessing extraordinary address and beauty of person, supported by the fascination of the most accomplished eloquence. The insinuating manners, and flattery of Rhodanus, (who was presented by Parmenio,) together with his gallant bearing, had such a magical effect upon the vain Macedonian, that he instantly cast a friendly eye upon Carthage:—thus, that Country was saved from invasion by the cheapest, yet most valued tribute in the mind of the hero of the Granicus,—viz., Flattery. Jaddus, the High-Priest of Judæa, subsequently saved Jerusalem in the same manner, by producing the Prophecy of DANIEL, and identifying Alexander as "*the* King of Grecia,"—the "rough goat" of the prediction.

Rhodanus accompanied the Son of Philip in all his after-expeditions, and consequently had power, and did transmit to Carthage the plans of his new Master, who had no suspicion of his flatterer's treachery. Rhodanus saved his country,—and yet upon his return to Carthage, he was looked upon as a traitor, from having served in the army of the Grecian, and was thereupon sentenced to death:—ingratitude and barbarity carried the decree into execution.

The reply of the Republic to Azelmic's application for troops, cast a foreboding gloom over the spirits of his subjects. It was too late now to supplicate to Alexander and receive from him the same terms, as had been granted to either Sidon or Carthage; for it was

known to the Invader, that a solicitation for an Army had been made to Carthage and refused; which point was naturally not lost by Rhodanus in his eloquent appeal; for he represented the denial as having emanated not so much from fear, or hope of favour, as from admiration and love of Alexander and his Glory!

The Tyrians were, therefore, now left solitary and alone, as a majestic Column in the desert of Nations: they had now to depend upon their own solid base for support. Their chief weapon was their ancient Pride, which was daily being transfused from the brittle character of its metal, into the more pliable and useful temper of true courage; enabling its possessor to correctly analyze and appreciate the powers of an opponent. This courage, and their walled and Island-Citadel, enabled them to laugh to scorn the approach of the Macedonian: for intelligence had been received by them, that his Navy had been dismissed, and that the original report of its bearing down upon Tyrus, was but "a stratagem of the Invader."

Alexander's army now advanced, and commenced hostilities by destroying the suburbs of Tyrus situate upon the mainland; the inhabitants of which had previously entered the Island-Metropolis. Thus was the Last Siege of Tyrus commenced in the eleventh Hebrew month,—Shebat,—(January-February) in the year 332 before the Christian Æra.

CHAPTER X.

(JANUARY—AUGUST, 332 B. C.)

THE SIEGE AND DESTRUCTION OF TYRUS,

BY ALEXANDER OF MACEDON;

AND

THE HEROIC DEFENCE BY AZELMIC AND THE NATION.

THIS great National event in the History of an Ancient People, was commenced by Alexander in person, attended and assisted by the renowned Generals and favourites—Hephæstion, Antigonus, Seleucus, Lysimachus, Cassander, Ptolemeus, "Old Clytus," and Parmenio,—all of whom, except the first and two last named, subsequently became the successors to, and sharers of, their Master's army and ill-gotten dominions.

Upon the occupation of the mainland suburbs (the Tyrians and strangers having fled to the Island), all the then known engines of warfare (both of defence and offence) were constructed and arranged upon the shore, —the army encamped on elevated ground, so as to be seen from the Capital,—the Cavalry and Phalanx daily practised their complex evolutions,—all this display

was for the purpose of intimidating the besieged,—but it failed in its intended object. Orders were then given to commence an attack, not so much upon the walls, as upon the People, by throwing into the City darts and missiles: but, high Towers for the bowmen,—Balistæ for discharging heavy stones,—Catapultæ for casting forth the deadly javelin,—were erected with no effect; for the clouds of lightning-arrows, and the heavy thunderbolts of war burst forth in vain; and the distant walls remained unscathed, and the Tyrians unharmed. Alexander must now have found the error in dismissing his Navy after the Passage of the Granicus: had he retained it, he would have been enabled, upon a victory over the Tyrian fleet, to have surrounded the walls, and so prevent supplies from entering the Metropolis; but which were now daily received by the besieged, without the power of prevention on the part of the Macedonian. In this dilemma Alexander proposed to Azelmic and his Council, terms of capitulation similar to those accepted by the Sidonians; but with the original proposition of offering a sacrifice in the temple of Hercules-Apollo. The "sacrifice" would have been the entire People! The Tyrians, however, feeling safe within their walls, received the proffered negotiation with scorn and contempt; and in regard to the last proposition, they still resolved not to admit Alexander, or even his peace-offering.

The Macedonian now felt for the first time, that his hitherto untarnished glory might be dimmed,—his future pathway might be clouded,—for to abandon the Siege

would instantly destroy his reputation for invincibility. Even his Generals were at a loss for means to conceal their mortification, or of resources of invention, whereby the reduction of the Capital could be accomplished. They, however, suggested to Alexander, that his already brilliant fame would not be clouded, by passing on to other victories obtainable upon the land; for it was not originally intended in his present advance, to attack a strongly-fortified Island, surrounded by the broad waters of the Mediterranean, and with high walls based upon the very waves of that Sea; and then the distance of the Isle from the mainland, placed the besieged out of the reach of either fear or danger; and especially in the absence of his fleet. These and similar arguments were of no avail; for every suggestion of a present, or of a future difficulty, only increased Alexander's resolution to conquer.

The Prince in his early youth had Nature for his guide,—and that great Monitress then led him to accomplish his first victory: for the untameable horse, Bucephalus,—the Mazeppa-charger of Macedonia,—was not subdued from merely having the Lord of Wit or Wisdom by his side, but because he exercised the high gift for which he had been so justly named.* He, therefore, *did* turn the head of the proud animal "towards the East;" and in paying this supposed tribute to Apollo, he compelled the fiery steed *to gaze upon the dazzling Sun!*—and while thus partially blinded

* Viz., the word Alexander, in the original formation, signified *Lord of Wit, i. e. Wisdom,* in ancient days.

by the brilliant rays, the dauntless rider mounted him, and the noble animal, feeling for the first time the weight of man,—the lash and the deep-wounding spur,—forth he bounded like an earthly Pegasus,—clouds of sand and dust rising from beneath his earth-spurning, and indignant hoofs, concealed from the royal Father's sight the form of his princely Son, and the now maddened steed:—yet on he flew, like a Sirocco blast before the hurricane—his eyes still towards, and in, the dazzling Sunlight:—but, ere Apollo had reached the zenith, the horse and rider returned to the royal presence, the latter triumphant, and the former for the first time subdued, and gazing upon his shadow! Thus by Nature, and her laws, did he tame the fiery spirit!

It was a similar thought that led him to conceive the means for subduing the apparently unconquerable spirit of the proud Tyrian, safe within his untouched Island-Citadel,—as that which led him upon the plain of Macedon, to master the white steed Bucephalus—who now stood prancing upon the moonlit shore of ancient Tyrus, with his Princely Master upon his gracefully-curved back as upon a throne of ivory:—from this regal seat,—while the noble steed gazed upon the phosphoric sparkles of the radiant sea, as the waves cast them at his feet,—the pupil of Aristotle contemplated the apparently hopeless Siege of the commercial emporium of the World! That contemplation placed before him the fact, that Nature was to be subdued before the successful appliances of Art could be brought to bear upon and support his resolution. It forced

upon him the conclusion that he had not only to war against Island walls, and Patriot hearts within,—but against another kingdom over which the trident monarch—Neptune—reigned, guarding with safety and with honour the renowned "Queen of the Sea,"—that he must drive back that victorious ally before he could even hope to capture her coronet of freedom! He remembered, too, that both the Babylonian and the Persian had retired, leaving their victories imperfect by not subduing the Island;—this was an additional reason why he resolved to conquer, that his military glory should, in the estimation of posterity, be beyond any predecessor.

While many of the principal Officers held a midnight council of war,—the towers and engines standing tenantless and unmanned, from their inutility,—Alexander, upon his snowy steed, pacing the wave-washed shore, and ruminating upon his new conception,—Hephæstion and Parmenio upon their war-chargers, and as the attendants for the night, gazing upon the movements of their chief with that military anxiety which the warrior only knows or can feel,—and the soldiers of Macedonia murmuring within the camp at inactivity; —while this picture was presented of the invaders, the inhabitants of the metropolis had almost ceased to think that war and danger were near, and from their walls, as the Moon arose, they expressed every joy to their Goddess,—Astartē,—for the safety that she now witnessed and smiled upon. Alexander arousing himself from his visioned victory,—but more from the de-

risionary laughter of the foe, who had now discerned him, instantly dashed with his proud Bucephalus into the moonlit waters of the Mediterranean, and so toward the walls,—as if to commence in person the first assault upon the domain of Neptune! Hephæstion and Parmenio—as at the passage of the Granicus—instantly followed their Prince to cover his safe return to the shore; for a clouded shadow passed swift as a meteor over the waters towards the noble group,—a whizzing like a sudden blast was heard,—then a cutting in the waves like the swift fins of the shark,—and a rattling as of hail upon armour;—it was a flight of arrows from the walls, but they failed to reach the unpanoplied body of the chief, guarded as he was by the devotional shields and helms of his companions,—who had seen the action of the besieged, and had watched the speeding of the surcharged deadly cloud! Refreshed from the plunge, and aroused to a sense of his own danger, by that of his friends, Alexander returned to the shore, and with speed to the royal pavilion,—where, springing from his seat, he may be imagined to have thus addressed his noble steed:

"Brave companion of my youth! you have commenced the attack upon the Tyrian moat,—we will pass it,—Victory shall be ours!"

That night the fate of Tyrus was written!—for Alexander had conceived the idea, and commanded that a Causeway, or military mole, should *be constructed from the Shore to the Island!* The ruins of which extraordinary work are seen even at this day!

The Tyrian sentinel at early dawn gave intelligence of a new movement in the army of the invaders,—the rampart walls were instantly crowded with citizens, to watch the motion upon the point, forming the nearest distance between themselves and the shore. They beheld the removing of the several war-engines and towers,—and thereupon gave a wild shout of joy at the supposed *retreat* of the Macedonians! Fatal error! That loud shout which had aroused even the mangered horses of the foe, at once proclaimed their present triumph, and their future doom!

The new orders of Alexander were received in the camp with pride and gladness; and with alacrity were collected every kind of material;—timbers from the captured houses on shore, and new-felled trees for piles and outward dams,—old vessels, and decayed merchant-galleys, left upon the beach by the Tyrians as useless, were filled with stone, and sunk for the foundation, upon which the superstructure was to be erected,—the sunken galleys, also, arrested the progress of the sea-sand in its passage between the Island and the beach, and thus aided the formation of the base. The different portions of the army were then engaged in bringing thousands, and tens of thousands, of sacks and loads of earth and stone,—every activity and energy were manifested by men and officers, encouraged as they were by the personal presence of the Princely Engineer.

At first the bold attempt only excited the increased derision and laughter of the haughty Tyrians; but

that mockery of the lip, was gradually changed to a clouded brow, as the Mole advanced, though with slow degrees, towards the Island. At every foot of progressive movement the difficulty of the Macedonian was increased; for, as the passage narrowed, the waters doubled their rapid rate, and nearly destroyed the advancing work. The People of the Metropolis, with the King and Nobles, viewed from the walls the first month's labour with doubts and fears,—a second and a third month passed, when the causeway reached arrow-distance from the Island. At this point of advance, Alexander, still anxious to obtain his rich prize unharmed, and believing that the Tyrians were now convinced of his resolution to conquer, despatched in a royal barge several Envoys to propose terms of capitulation. As the boat advanced to the edge of the walls, and was approaching a port-gate, and when directly beneath the overhanging parapet of a watch-tower,—a ponderous mass of stone was suddenly hurled from the rampart, upon the unsuspecting victims beneath,—a crush was heard,—the shriek of Life at the approach of sudden Death,—the splash and gurgling of the waters,—and all had ceased. Envoys and attendants had sunk, never to rise until that Day, when even "the Sea shall give up its dead!"

The maddening fury of the Macedonian, now knew no bounds, upon this (to him) murder of his Ambassadors,—though to the Tyrians, they were only regarded as Invaders. Energy was renewed upon the Mole-work, and as it continued to advance, the besieged

were aroused from their pride and confidence, to depend upon courageous action alone,—they, thereupon, became the assailants, and cast upon the approaching foemen, showers of arrows, darts, stones, and every species of missile weapon. The Macedonians were guarded in part by their advancing towers, which served as shields and screens to the military workmen, —yet hundreds were daily slain,—nor were the Tyrians without their death-list, for the wooden towers were manned in every story, yet being but a third of the height of the walls of the Capital, the advantage therefore was more than tenfold to the Islanders.

The intelligence of the present movement of the Macedonian, flew on the wings of gladness to the surrounding Nations ; where—through their own fears at the success of such military talent—could be seen the secret joy at the approaching downfall of a People, whose very existence as a Nation, had been derived from stern and uncompromising Monopoly;—who had looked upon all other countries as the mere instruments of her own imperious will. The inland Nations, and those upon the borders of the Mediterranean, would rather have suffered ruin than aid the Tyrian,—although by an united effort they might have saved both themselves and the Capital of Phœnicia. Even Carthage, like a degenerate Child, had from selfish policy (the National heirloom) refused to lend her aid, though to her Parent-Country. One Nation only (and that was tributary to the Conqueror) received intelligence of the gathering movements of the Macedonian

with sincere grief and active sympathy. It was the sympathy of an imprisoned Mother, when, from her iron bars, she beholds her only Daughter about to be chained to the fire-stand of remorseless doom ! Thus the Sidonian Parent gazed upon her Tyrian Daughter, resolved, should occasion offer, to render that aid which a Mother ever feels is due to her filial offspring,—and in this instance, though at the hazard of her own destruction.

While the Military movements were progressing with apparent success, the efforts of the attendant Naval operations of Alexander (who had changed some of his mainland captures into vessels of war) were equally triumphant,—for many Tyrian Galleys were seized, they being chiefly Merchantmen, and deserted by the Pilots, Mariners, and Rowers, in order to aid the defending of the City. In the words of EZEKIEL, regarding Tyrus, and truly fulfilled :—

" And *all* that handle the *Oar*,—the *Mariners*, and *all the Pilots* of the Sea, *shall come down from their ships*,—*they shall stand upon the land !*" [*i. e.* in the City.]

Many of the ships were destroyed by the Tyrians themselves, upon the Pilots and Mariners leaving them to defend the Capital,—to prevent their falling into the hands of the Macedonian ;—who, however, succeeded in capturing vessels returning from foreign voyages,—and instantly manning those as being of better construction, they consequently sunk the old vessels on either side of the approaching Mole, thus forming the outward parallels of this giant causeway of the Mediterranean.

Thus were the Tyrian vessels entirely captured,—or destroyed by the contending foes,—and consequently the lion-hearted citizens were now hemmed in a walled cavern,—with the "rough" and furious hunter, attended by his yelling blood-hounds, guarding every outlet towards the land, to prevent escape, or even the attempt in the wild moments of despair!

About this period of the Siege, Darius of Persia, hearing of the present Military undertaking of Alexander, and of its probable success, sent to the Conqueror several Envoys, as a deputation to propose terms of peace and amity for his own nation:—contemplating his approaching triumph, all propositions were rejected by the Victor of Issus! His pride was also wounded by the Despatches being addressed simply to "Alexander of Macedon,"—without the title of "King" being in any part employed in the proposal. The young Monarch, however, had his revenge upon this point of neglected diplomacy, for in his answer, he addressed his foreign adversary, whom he had beaten in two battles, to the following effect:—"ALEXANDER of *Macedon* refuses to accede to the terms of surrender and amity, proposed to him by Darius, the powerful *King* of Persia and Media."

July, 332 B.C.] In the sixth month from the commencement of the siege, the invaders had advanced to the foot of the walls, and in approaching they widened the Causeway, in order to enable them to have greater space for carrying on the operations of Storming the Capital. Upon the successful termination of con-

structing the Mole, the engines of ancient warfare were placed in their several localities for active service. In front, and near to the walls (which were of soft stone and stuccoed), were stationed several battering-rams of enormous magnitude and power, and swung from high triangles and towers, in order to batter the upper, and consequently the weakest part of the mural defence. Behind these engines, at a short distance, were placed the powerful Balistæ and Catapultæ for throwing stones and timber, darts and javelins into the city. In the third position from the walls, were stationed several high wooden-towers, from four to six stories in altitude, and manned with archers; each story had its drawbridge, both for defence, and to let down upon, or into any breach that might be made, and from which bridge the archers and spearmen could pass on to the walls, upon the huge machines being wheeled forward by the Soldiery in the rear of the towers. The now Grecian Galleys (captured from the Tyrians) were brought and moored along the sides of the Mole, having their lines trebled near, and especially at the Island-base of the causeway. This precaution was to prevent escape in case of any sortie; as, also, to give protection to the new Military work against the continual injury from the waves. This action and locality of the captured vessels *left the walls towards the Sea unwatched*, and it was considered by the invaders as useless to keep their small fleet dispersed, when no escape could be made by the Tyrians in that quarter, from the want of vessels; therefore, from the oblong

form of the Island-Capital (its sides being parallel with the Sea and the mainland), *it would prevent those engaged at the Causeway, from seeing any movement or enterprise, that might be undertaken at the Seaward gates of the Metropolis.* This fact is of great importance, and for the full appreciation of the result, the reader should not let it escape from memory. During the successful advance, the Tyrians had been incessant in their defence of Nature's Moat; but, now that it was passed by the enemy, their only duty was to prevent a breach being made in the wall: this defence was comparatively easy, for the attack could only be made upon one point, and the only approach to that assault was over the Causeway.

When Alexander had personally inspected the fulfilment of his instructions, he commanded a simultaneous assault to be made upon the wall and city, from every warlike engine on the Causeway. It was useless: the brave defence exceeded in its results any injury received from the spirit of the attack; for where the battering-rams would otherwise have had effect, bales of cloths, linen and wool were hung, so that no impression could be made; at the same time hundreds of the invaders were crushed or slain by the high-mounted besieged, who continued to hurl down upon those beneath, and upon their works, ponderous stones, showers of darts and javelins, together with ignited combustibles and fascines. In this manner were several attempts upon the City completely foiled by the Tyrians. The Macedonians were, therefore, compelled to retire

towards the shore, for the purpose of repairing their shattered and burnt engines and towers;—and who, amid the irreverend shouts of triumph from the Islanders, daily buried their dead within the adjacent camp: but these untimely rejoicings, and the death of the Envoys, only the more securely sealed the judgment upon Tyrus!

It has already been stated that the vessels composing the captured fleet had been moored on either side of the Causeway, and consequently they were placed between the Island and the shore. Upon this disposition of the Macedonian Navy being made known at *Sidon*, *several of her most determined Citizens manned a few of their own merchant-galleys*, *hoisted sails*, *and lowered oars for Tyrus*, which was distant but twenty-three miles. They arrived and hovered on the sea-side of the Island, so as to be unperceived by the invaders; and even if they were seen at, or after the storming of the city, they were *Sidonians*, and would be treated by the besiegers in a friendly manner, for they were already tributary to the Macedonian. Their deep *intent*, however, could not be known, and their *presence* merely, would, therefore, pass unquestioned. Although, by their intended act, a portion of the Sidonians broke their treaty of surrender with Alexander, and were in fact as guilty as if detected in the act itself, and consequently within the sentence of death; still they were determined to prove the truth of a prior faith to the Tyrians, and were thus prepared to rescue any "remnant" of their descendants, should the City be stormed and taken.

It was no hollow friendship that amid the whirlwind would come forth, and from the Conqueror's field of blood—the Aceldama of his shame and cruelty—would boldly "glean" the Tyrian "olive-tree," or the remaining fruit from Slaughter's "vintage." This was an act worthy of renown from the Sculptor's magic, yet enduring Art, worthy to grace the "Chief Altar" of a land, wherever the "gleanings" of the bloody-harvest should be housed in safety!

August, 332 B. C.] In the seventh month of the Siege, the invaders had repaired and increased the number of their warlike engines and machines, and especially those for battering down the walls. They were now replaced, but stationed out of danger of the ignited fascines, to await the final orders of the King of Macedon, who had retired to the neighbouring Mountain for recreation, until the preparations should be completed for a renewal of the assault. In the mean time the soldiers of Alexander, accustomed to speedy victories, began to murmur at their long and arduous duties, and at the number of their useless dead, which had made their camp nearly a pestilential charnel-house. They desired that the Siege should be instantly raised, that they might march on to certain victories, and so efface their present infamy of defeat. In these sentiments they were joined by many of the subaltern officers; and the growing spirit of open mutiny was roaming through every division of the army.

During this cessation of active hostilities, the Tyrians were making preparation for the great Annual Festival in honour of their tutelary God,—Apollo,—

which had been postponed from the summer solstice, owing to the position of the Siege. In this Religious ceremony no one could be excused, or excluded; even the sentinels from the ramparts must leave the steps of war, for the paths of peace: all must join in devotion and thanksgiving to the protecting Sun, which, as Apollo, was supposed at Midsummer to reach his altitude of beatific power. Any Tyrian, therefore, who did not worship the rising of the great Deity of Phœnicia upon that day, was believed to be banished from his genial influence, during the next annual circling of their Zodiac.

It was in the fulness of the Moon's last quarter, in the month of August, that Alexander, having left his Pavilion on the Mountain, and wandering alone through the deep vistas, suddenly cast his war-mantle at the foot of a giant cedar of Lebanon; and reclining thereon, perused a few pages of the Iliad, his fond and fatal companion,—but from anxiety and fatigue was soon in slumber. The sleeper was as solitary as the tree beneath which he slept—for they were both alone in station as they were in character. The Moon had risen in unclouded splendour, and cast her beams, as in playfulness, upon the child of fortune; like celestial Cynthia, when, upon the retiring of her attendants—the Stars of Night—she cast her virgin smiles upon the earthly beauty, and youthful figure of Endymion; for the now sleeping hero had seen but twenty-four summers, and those without a cloud to dim their brilliancy. He now dreamed of Tyrus and her downfall,—a smile played around his lips, triumphant as Apollo's:—he suddenly

sprung to his feet and grasped his sword;—the action was but the active portion of his visioned victory, for—

> The *Mind* is ever wakeful,—when the *spirits*
> Grow weary, Nature calls for *their* repose:
> And thus our animal-being slumbers nightly.—
> But the Mind moves in its eternal course,
> Thought following thought, by the association
> Which govern'd them by day: but (like a King
> Throned, with his vassals slumbering by his side)
> Its Counsellors are gone;—Perception's messengers
> Lie mute before their Monarch,—whose mistake
> Leads to such a labyrinth of errors,
> That bright Aurora, with her threads of light,
> Must be its Ariadne, or 'tis lost! [1]
>
> When the fleshy walls of this human citadel
> Are in repose, or apparent slumber,—
> Still the faithful sentinel of the brain,—
> The Mind,—is watchful through all space and time!
> Like th' immortal Soul, in the Sleep of Death![2]

Alexander awoke, and beheld before him, waiting his time of slumber, Hephæstion, and the War-Council. They informed him that the preparations were ready for another attack; they also announced the growing discontent of the entire camp; that the spirits of the soldiery were already depressed, from their tedious and useless hardships; that the cavalry loudly murmured from their total inutility through the present service: they also forced upon him the reflection, that his reputation might be injured, if the future assault upon the walls should again prove ineffectual; and that every gloom cast over the Macedonians, was a just cause to

[1] MS. Tragedy, "The Bride of Damascus."
[2] MS. Tragedy, "Tecumseh."

renew and continue the brilliant bravery of the Tyrians. The King of Macedonia listened with unwonted placidity to the remarks and covert advice from his Council, and in reply told them,—*that Tyrus would be captured within two days*,—that in a Vision of the present night it was revealed to him that the Island would be defenceless within that time!

The Council returned to the camp, where, the omen contained in the reported Vision in Mount Lebanon aroused their superstition and renewed their courage; which Religious and warlike feelings were increased seven-fold when, upon Alexander's return to the camp, it was announced that some Tyrians (captured in the galleys) had stated that the "morrow" was to be the great National festival to Apollo!—and during which ceremony—Alexander reasoned—the Island-Capital would be in a manner defenceless!

It must have been at this discovery that the vain Macedonian imagined he was descended from Apollo, having for the time being cast aside his former claim to be the son of Jupiter.

The Festival was applied by the army to the true meaning of the dream, and that interpretation was received by all as a certain harbinger of instant victory. Orders were thereupon forthwith given that a general and desperate assault upon the walls should be made at sunrise of the morrow, as that would be the precise moment when Tyrus—as one man—would be bent in adoration to the visible God of Light. The wooden-towers were to be secretly advanced during the night

to the walls,—as, also, the ponderous battering-rams;—the former were to be filled with soldiery, so as to be ready for instantly entering the city through any breach, by lowering the tower drawbridges;—"crouching," like their ancestors, "in the ominous horse" at the siege of Troy.

At midnight of the day preceding the Festival, the devotional tribute to Apollo commenced in the Capital by withdrawing from the walls the sentinels, citizens, and all warlike defences,—for the day about to dawn was dedicated to Nature, as a peace-offering upon the Altar of their Deity.

Upon the walls being vacated, the Macedonians in silence, and aided by the darkness of the night, placed their battering-engines in position; advanced and filled their scaling-towers; and made every preparation, unseen and unheard, for the coming and dreadful event.

As the first indication of the break of day became apparent, the Tyrian population, arrayed in their gayest robes and attire (the garlands of their own sacrifice) began to assemble, and concentrate towards the great Temple of Hercules-Apollo;—its steps,—the vast area in front,—and the broad avenues leading to the Edifice of Religion, were filled and occupied with masses of human beings, who, with their faces toward "the East," stood ready to kneel and kiss the bosom of their great mother,—Earth,—as the first beams of their protecting God should descend upon them! The rising of that Last Sun upon Tyrus was looked for with breathless anxiety, both by the besieged and the inva-

ders,—the former were gathered to offer their wild thanks for their past safety,—for the present cessation from hostilities, and devout prayers for their future preservation,—for these solemn purposes were assembled the Old and the Young,—Fathers with their Sons,—Mothers and their infant Children,—Youths and Virgins plighted in the spring-time of hope,—King, Priests, the "Wise men," Warriors, and People were gathered as with one heart—with one impulse, to join in festive joy upon the Tyrian Sabbath of the Year. But the foes to this scene of human happiness, were crouched in ambush,—like the Serpent of Eden,—and waited for that Sun's appearance as if it had been the enemy of mankind, and were ready to wreak their fury upon its children and worshippers!

At length the advancing heralds of Apollo were seen bounding above the mountains of Damascus,—springing with their gold-imbuing feet from cloud to cloud until they reached the zenith,—when the Sun-God himself appeared and approached from the mighty portals of the East, arrayed in the gorgeous mantle of his eternal throne! There was a moment of calm, breathless intensity,—as before the hurricane;—then arose the loud hosannahs from his Tyrian subjects, now prostrate with adoration;—but they were answered by the terrific and appalling shouts of the ambushed Macedonians! Sudden as the storm-flash, a breathless panic seized the kneeling worshippers;—they were transfixed with fear, surprise, and wonder;—they felt that their ever-faithful Deity had delivered

them, bound in his own fetters, to the unsparing foe,—they called aloud for his protection,—but the brow of their God was suddenly shadowed by the clouds of an approaching Tempest, indicating the war of elements as of man ;—the voice of supplication was now changed to the wild language of despair,—all was horror and confusion amid the Temples, Palaces, Courts, and Streets of the Metropolis,—the screams and shrieks of women and children, trodden underfoot by the frantic and flying citizens, were unheard amid the demoniac yells of the invaders, which even deadened the sound of the distant and murmuring thunder : and they now in their shouts of approaching triumph applied the battering-engines with every energy and success,—for the ramparts were unmanned, and their desperate assault unchecked. The boldest of the Tyrians, recovering from surprise, now rallied, and snatching up weapons merely of attack (for their persons were defenceless from their festival attire) flew towards the wall, against which the impious attack was so furiously rendered. It was too late,—an upper breach had been made, and the soft stone wall was fast falling beneath the repeated and ponderous blows of the battering engines ;—the balistæ and catapultæ were now unmanned and overthrown as being useless, while the giant towers were wheeled and levered toward the breach, which now momentarily increased in width ; the several drop-bridges of the towers were instantly lowered upon the battered walls, when the concealed Soldiery, after their first discharge of arrows and jave-

lins, rushed like wolves from their dens upon the devoted sheepfolds! As the towers, galleries, and hive-cells were emptied, they were instantly replaced by swarms of warriors from the camp, the whole of which was now in motion. The hitherto inactive and impatient Cavalry were drawn out and marshalled ready to plunge like fierce dragons within the city, when the crumbling walls should be partially levelled. The bravest of the hardy Tyrians met the first storming party (the forlorn-hope even of ancient days) with dauntless courage, and kept in check, even by their dead bodies, the instant advance of the foe;—the wall was disputed inch by inch, and with increasing fury by both parties,—each being resolved to conquer or to die! While the conflict was raging on the walls,—where the loud sounds and flashing weapons seemed but the similitude of the over-hanging thunder and the vivid lightning,—Azelmic, his Priests and body-guards, prepared to protect their God and Temple to the last; in their despair and wild devotion they took the golden Statue of their Deity from its pedestal, and with massive chains of the same metal to secure it, and with huge nails driven through perforated holes in the feet, they thus fastened it to the broad summit of the great Altar of the Nation!

The devoted Sidonians were not inactive, for they were watching the progress of the storming of the walls, and as they learnt (from the shouts) that the invaders were about to enter the city, they drew near,—*resolved to receive at the Seaward Gates* those Fugi-

tives who would rather choose a home within the Galleys, than a grave within the Citadel.

The bloody contest at the storming point was terrible in its effects, both upon the invaders and the besieged; for the falling masses of stone buried in one indiscriminate grave both friends and foes. At length, the towers becoming useless from the walls being lowered beneath the level of the drawbridges, they, with the engines and machines were overthrown on either side of the causeway, and the famed Macedonian Phalanx passed the breach,—but the dead and dying, with their upraised spears, and broken shafts in their writhing bodies, formed for a time a barrier against the advance of a division of horse,—they were recalled by the shrill trumpets, while the pioneers levelled the path of death ;—a second troop of Infantry passed on to the support of the first, who were now in desperate conflict on the walls and breach with the opposing ranks of the despairing Tyrians, many of whom empaled themselves on the triple-spears of the Phalanx : —when on a preconcerted signal from an upreared flag (for the now loud thunder and deafening shouts and shrieks deadened all trumpet-sounds to the distant soldiery) the two battalions of Infantry on the ruins opened to the right and left,—and Alexander,—mounted on Bucephalus, and with the Standard inscribed *Granicus*, just snatched from his banner-bearer, and at the head of his Officers and Cavalry, flew like "fiery Mars" to the summit of the breach! At that instant a terrific flash rent the dark storm-clouds, and a

shaft from the wild tempest struck to the ground the marble Statue from the apex of the Temple,—the entablature was sundered as by an earthquake! Alexander at that moment,—with his bright corslet and white-plumed helm reflecting back the lightning glare,—his inspiring face and standard turned to his troops,—his unsheathed and glittering sword pointing to the foe,—his white and noble war-steed with storm-scattered mane, and upreared head and feet, as if spurning the dying bodies beneath his proud hoofs, yet feeling his master's spirit, and anxious for the plunge amid the living,—at that moment—Alexander appeared the Hero of the World! He might have remained so,—but the moment passed and for ever!—he descended, as it were, from his moral elevation, like an avalanche of crime upon the already blood-stained vale beneath! His example was followed by Hephæstion, old Clytus, Parmenio and the troop of future kings,—horsemen,—the triple-guarded Phalanx,—cohorts of archers,—"the whole camp, pioneers and all;"—fire, spear, and sword were carried into every quarter of the capital. While the Metropolis was wrapt in flames by the foot-soldiery, and murdered women and children fell in every street,—the Conqueror and his Cavalry attacked the avenues leading to the Temple,—every pathway to that Edifice was defended with a patriotic devotion, and a Religious fanaticism!

While thus every passage was nobly defended, and attention directed to those quarters, the few *Sidonian Galleys* received on board their living freights,—

Families,—*Men*, *Women*, and *Children*,—cleared the harbour unobserved, and upon the gradual lessening of the storm of elements, they reached the open Sea in safety:—Thus were the *Prophesied* "gleanings" of the Nation rescued!

Azelmic, Priests, and People disputed with devoted heroism the area to the Temple of the kingdom—it was passed, but over the dead bodies of hundreds of the defenders,—every step to the platform of the edifice was dyed with human gore;—ascending the steps over his crimson pathway, Alexander, followed by Hephæstion and his favourites, reached the chief entrance, through which Azelmic had rushed into the interior of the Temple,—the Conqueror instantly dismounted (followed by his officers), and pursued the apparent Fugitive, in order to capture with his own hands the Monarch of the Nation;—he entered the sacred court of worship over the dead bodies of mangled priests,—when suddenly the Standard of the Granicus dropped from his hand, and was stained and effaced with sacrilegious blood,—while himself and his officers fell back in Religious awe, and were transfixed with heroic admiration!—for the Last King of Tyrus, so far from retreating, had sprung, sword in hand, upon the Altar of the Nation,—and throwing his despairing arms around the image of Apollo, resolved to defend—even to the death—the enchained Statue of his Country and his God!

Which was the Hero then?—the Patriot or the Invader?

So noble a picture of Patriotism, the Conqueror had in vain looked for in the pages of the Iliad,—the inspiring Volume to invasions and his victories. Amid all the Sons of Priam and of Troy, there was not one Azelmic ;—and his true glory was indeed brilliant, for Alexander's was dimmed and lost before it ;—like a Planet of the Night, when the star-discovering shade of Earth, is dispelled by the dawning Sun !

The Patriot's life and liberty were granted by the Conqueror, whose youth and native heroism sympathized with such devoted and gallant bearing. Would that the same mercy had been extended to the brave Tyrians ! The Capital had fallen,—but Conflagration and wild Slaughter raged and ranged in every corner of the Metropolis;—Massacre and Rapine roamed at large unchecked by " pity or remorse,"—but sustained, and hallooed on by the frantic yells of demoniac Revenge ! Thousands were slain in defending the walls, streets, and Temples. Eight thousand Women and Children fell by the sword alone, while nearly an equal number were buried beneath the falling ruins, or perished in the flames ! Thirty-two thousand of the inhabitants were made prisoners,—the walls were razed, and every building burnt or levelled to the ground. Thirty thousand of the captives were sold as slaves, and dispersed into the Asiatic Countries. Alexander then committed an act which should,—it has—" damned him to everlasting fame,"—placed upon his once bright shield, the canker-rust of infamy,—and which

must increase from the gathered curses of posterity! After the surrender,—when even Slaughter and Rapine—the scarlet sins of unrighteous war—had ceased their havoc and brutality,—and the patriotic prisoners were ranged and numbered,—this Demon of Macedonia selected *two thousand* of the chief Citizens, and, as if in mockery of their Goddess of the Nation—Astartē,—whose emblem was the *Cross*,—*commanded that they should be Crucified!* It was accomplished,—the setting Sun upon that Last Day of Tyrus, cast his expiring gaze upon a Nation's Crucifixion! Avenues of Crosses were upraised with frantic victims, along the shores of the mainland; and in the streets of the Isle,—or grouped upon the mounds of ruins, walls, and Temples! Such an instance of cold-blooded barbarity cannot be equalled in the annals of ancient crime,—except—*in its repetition* by the same ruthless murderer, after the patriotic defence of Oxus in India.

Alexander, as he stood upon the breached-wall of Tyrus, could have been the Saviour of a People; but, in his descent, he became like Lucifer,—a demon devoted to passion and to crime! Let no voice applaud him after he plunged from that wall,—the bloody stream beneath was the Rubicon of his fame and glory;—he passed it,—it could never be retraced. Oh! let no author,—the instrument of Intellect—betray his high duty and uphold the deeds of Invaders or Conquerors, be they of the ancient or the modern world:—let him stigmatize crime and injustice by their proper names,

belong they to Macedonia, or to any other Nation existing in our own times :—ay !—although the home of our ancestors should be rebuked, for then only will the hearths of their descendants be free from blame, and avoid that desolation, which the contrary course must (the North-Star is not more true) engender for future time and action !—But, if the historic pen in its duty to posterity, must be employed in recording the annals of savage warfare and invasion, let it only *praise* the true Patriots and Defenders of their Native-land,—be they of remote antiquity in either hemisphere,—or the Israel-warriors of Asiatic mountains, snow-crowned Passes, or of the Vale of Cashmere;—the noble and chivalric spirits of Circassia; the natives of Algeria,—or the impotent People of that land, claiming Confucius for its Philosopher,—where thousands have been slain, and not one record made of the desolated hearts of the Mother, Widow, or the Orphan! Let us teach ourselves the truth,—open our own hearts, and minds to receive the Religious impress of its power,—ingraft it in the growing intellect of our children, that they may, as a necessity, teach it to their descendants,—that *one* Azelmic, or Montezuma,—Alfred, or William Tell,—are worth the *entire host* of Alexanders, Cortezes, Danish Conquerors, or tyrannic Gieslers !

Our humble, yet fervent description of the Conquest of Tyrus would fail of our hearted intent, if any other sentiment than the above could be derived from it.

That terrible event was consummated on the 5th day of Elul—the sixth month of the Hebrews and Phœnicians;—which, by the present computation of time, would place the Destruction of the Tyrian Nation upon the twentieth day of August, 332 years before the Christian Æra.

CHAPTER XI.

THE UNFOLDING OF THE NEWLY-APPLIED PROPHECIES OF ISAIAH, AND THE PROOFS OF THEIR FULFILMENT.

THE END OF CANAAN-TYRUS AS A NATION IN ASIA—CHARACTER AND DEATH OF ALEXANDER—REFLECTIONS UPON CONQUERORS AND PEACEMAKERS.

UPON the accomplishment of the horrid massacre by Alexander, Tyrus was indeed "utterly emptied and utterly spoiled,"—for the King, Azelmic, was the only human being having life and liberty of all the Tyrian Kingdom,—excepting the "remnant" rescued by the Sidonians. ISAIAH in his Prophecy *foretold those two facts;* and although we are aware that these new truths of ancient history have never been applied to that celebrated Prophecy, yet they are brought forward—even if for the first time—with full and assured conviction of the correctness of the present application. We write with conscientious humility, yet with that boldness arising from truth, founded upon a newly-discovered fulfilment of a Scriptural Prophecy.

ISAIAH distinctly infers from the wording of his

vision, concerning the *second*, and final fall of Tyrus, that the *King* should not be slain, or even be a prisoner,—but that all the rest of the Nation (except the "gleanings") should be swept away. These predictions were actually accomplished, as shewn in the previous chapter. Of the first two points, The Prophet says,—

"And it shall be, as with the *people*, so with the *priest* [KING, is not mentioned]; as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be *utterly emptied*, and *utterly spoiled*: for the LORD hath spoken this word." [xxiv.]

Now in EZEKIEL'S Prophecy of the Siege of Tyrus by Nebuchadnezzar, he not only foretels the fall of the mainland City, but, also, of the "Prince" and "King of Tyrus." Of, and to, the impious heir-apparent he is authorized to exclaim,—

"Son of Man say unto the *Prince* of Tyrus, &c. Wilt thou yet say before him that *slayeth* thee, 'I am a God?' but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the death of the uncircumcised by the hand of strangers, for I have spoken it saith the LORD GOD."

Of the reigning Monarch, Ithobalus the Second, he uttered as follows: viz.—

"Moreover the word of the LORD came unto me, saying, Son of man take up a lamentation upon the

KING of Tyrus, and say unto him, Thus saith the LORD GOD: * * * I will cast thee to the ground, I will lay thee before Kings that they may behold thee. * * * All they that know thee among the people shall be astonished at thee, thou shalt be a terror, and never shalt thou be any more." [xxviii.]

The two last quotations from EZEKIEL belong to the *first* Tyrian Siege. [485—472 B. C.] ISAIAH prophesied that after *that* destruction, the remaining People should be forgotten as a Nation for 70 years,—they were so; that they should then recover their strength, and have commerce with every Country, and even Jerusalem should be benefited by their merchandise. This latter part is proved by the Judæan Prophet, NEHEMIAH [xxiii.], to have been fulfilled, while the former portion is firmly established by authenticated history.

If the patriotic King, Azelmic, had been ordained to die at the *last* Siege of Tyrus, it is almost certain that the manner of the Prophets would have been adhered to by ISAIAH, as it was subsequently by EZEKIEL, who mentions that both "King" and "Prince" at the first Siege should be destroyed, and they were so: —therefore, the silence of ISAIAH upon the subject of Azelmic's death, may certainly be viewed as prophetical of its *not* taking place at, or during, the final Siege; —but, rather that he should survive his country's fall, —a doom, to a pure patriot, more terrible than death. Truly to feel that curse, the reader must peruse—if the tearful eye will permit him—the Lamentations of

JEREMIAH upon the Destruction of Jerusalem. The same curse was endured by Azelmic.

The most sceptical upon the truths of Sacred Prophecy, will be enforced to cast their doubts aside upon contemplating the fulfilment of those by ISAIAH, and especially in regard to Tyrus,—for History has recorded the fact that the King, Azelmic, was the only being not slain, or sold to slavery (with the exception stated), and even that "remnant" will be found to be contemplated by ISAIAH, upon a full investigation of the great prediction. Every Christian reader, therefore, will not doubt that any portion of the entire Prophecy respecting Tyrus was fulfilled. The first two parts of this newly-applied prediction have been given,—viz., that the Metropolis should, at the *second* Siege "*be utterly emptied and utterly spoiled*," but that *the King should not perish.* In the next chapter, the Prophecy will be followed out to its full accomplishment, and the Refugees in the Sidonian Galleys traced to their final resting-place.

The history of Tyrus, as a nation of its own people, in Asia, ceased upon the annihilation by Alexander. He repopulated the site from the surrounding and Grecian countries, and constituted as tributary monarch the brave but unfortunate Azelmic. The Macedonian having commanded that the Statue of Apollo should be unchained from the Altar, he thereupon expressed his gratitude to the golden Idol, for having sided with him in his Conquest, by making the walls defenceless upon the day of festival! After kneeling to the

Statue of the Tyrian Deity, he styled himself the *Founder of Tyrus!* From thence he continued his march towards Judæa, to punish the Jews for a supposed assistance to the Tyrians; but, being flattered by his reception as he approached the Capital, he at once spared the city. He then received the celebrated Prophecy of DANIEL concerning the "King of Grecia," from Jaddus, the High Priest of Jerusalem, upon whose suggestion he offered a sacrifice in The Temple to the LIVING GOD! From the Holy-House of Judæa he entered Egypt, and worshipped Jupiter-Ammon both as Father and Deity! Such were the Religious inconsistencies of the "Macedonian Madman," and nothing but actual Insanity can reconcile such contrarieties, and cruelties, in human character.

In the Nation of the Nile he was truly the Founder of Alexandria (the name and site preserved to this day), which city in progress of time outrivalled in commercial prosperity the antecedent Capitals of Sidon, Tyrus, and Carthage,—the triple and ill-fated sisters from the Parent house of Canaan.

After his invasions and victories in India Alexander was so much the victim of flattery, that he could even deceive himself,—for it is recorded that he sighed or wept for another world to conquer!—yet his torch and war-spear were never thrown into the land of Italy,—and the gates of Rome remained unseen and untouched by the Macedonian Phalanx!

From that Circean goblet,—flattery,—when presented by Cassander, the Conqueror little dreamed that

it could contain the subtle and his deadly poison;—but the agony of his own death-struggle was but the emblem of that which he had caused millions of human beings to endure,—and whose only crime in the eyes of the invader was, that they had defended their native lands!

Why should Historians condemn an Attila or a Cortez, and yet applaud their great Original? They pass by the Tyrian Hiram or Azelmic unhonoured, yet style an Alexander,—"the Great!" One Mediator for Peace must be, in the eyes of GOD,—upon His great principle of love and good-will to all,—more acceptable at the Final Day, than all the Legions of unrepenting Conquerors of the past, the present, or the future.

The false fame of Alexander, or of Cortez will not, in the estimation of posterity, be even compared in true value with the practical disciples of Peace; who, like an Ashburton and Daniel Webster, have created a new æra in policy and civilization, and that too without tarnishing their radiant National honour,—but rather increasing its already dazzling splendour, and with it—elevating the Religious and moral dignity of humanity!

In the sacred words of CHRIST, "Blessed are the Peacemakers, for they shall be called the children of GOD!"

For the continued glory and character of the British Throne, and the Curule Chair of the Anglo-Saxon Republic;—as an enviable example to posterity;—and

for the increasing Amity between the two great Nations represented by the Treaty of Washington, may that Document, founded in the highest principles of Christianity, be sealed and mottoed by the hand of GOD Himself,—ESTO PERPETUA!

> Treaties of amity between nations
> Should be regarded as living fountains,
> Pure and purifying from their very source;—
> From whence flow many streams,—in each of which
> The present age (the ancestral of the future),
> And its many million human atoms,
> Have a direct property; and founded
> In humanity,—forbearance and faith alone,
> Can sustain them as blessings to posterity!
>
> *Tragedy of "Tecumseh."* (MS.)

CHAPTER XII.

(332 B. C.)

THE FLIGHT OF THE TYRIAN FAMILIES AT THE FALL OF TYRUS. &c.

THE FIVE ADDITIONAL AND NEWLY-APPLIED TYRIAN PROPHECIES OF ISAIAH INVESTIGATED AND ESTABLISHED:

(*Making, with the Two generally acknowledged,—Seven in all:*)

THE LAST, APPLICABLE ONLY TO ANCIENT AMERICA.

THAT we may be distinctly understood in the numbering of the Sacred Prophecies by ISAIAH, having reference to Tyrus, we will briefly review them: and at the same time we repeat, that they are not required to sustain the present History,—they are, however, the seals to the Document.

1ST PROPHECY.

This we understand to be the same as foretold by EZEKIEL and JEREMIAH,—viz., the destruction of the old

metropolis on the *mainland* by Nebuchadnezzar. This event was accomplished at the end of the thirteen years' siege, 485—472 B. C.

2D PROPHECY.

This was that the "Daughter of Sidon," as a Nation, should be forgotten *seventy years*, and then be restored to memory and power. This was fulfilled,—reckoning from the commencement of the Babylonian investment (for she then ceased to be free) to the Dedication of the Second Temple at Jerusalem, in the rebuilding of which the Tyrians again assisted, as in the days of Hiram and Solomon.

3D PROPHECY.

The third (and with those that follow now originally applied) had reference to a *second* destruction,—the prediction stated that "the land should be utterly emptied, and utterly spoiled." This fearful prediction was consummated by Alexander, in taking the Island-Capital, and by his massacre of the population.

4TH PROPHECY.

This enumerates the several classes of the inhabitants at Tyrus during *the last siege*, and that all (save the exception in the next Prophecy) should be slain or made captive, found within the walls, but the King,—he is the solitary exception, and that this was fulfilled

is proved from classic history, and which we have endeavoured to illustrate in the previous chapter.

5TH PROPHECY.

This distinctly states that a "remnant" of the nation should be rescued from the Alexandrian destruction. The prediction is comprehended in the following words of ISAIAH:

"In the city is left desolation [*i. e.* massacre], and the gate is smitten with destruction [*i. e.* with the storming]. When THUS it shall be in the midst of the land among the people, there shall be *as the shaking of an olive-tree, and as the gleaning grapes when the vintage is done.*"

These figures of speech from many proofs in Scripture (as previously given, Vol. i., Book ii., ch. v.), mean that *a Remnant shall be saved.* This was fulfilled,—through the instrumentality of the friendly Sidonians, as already shewn. This is, also, on the authority of acknowledged history,—though Arrian in merely alluding to the fact, has, of course, no reference to any fulfilment of Prophecy, of which it may be presumed that he was entirely ignorant as to its existence,—or if not, he had no belief in its sacred character; but neither of these points destroy the record of the fact of the Sidonians having rescued the "remnant" during the Siege.

6TH PROPHECY.

This foretels the *means* of escape to be employed by the last of the Tyrians,—that it should be by *navigation*, not by land;—this is gathered conclusively from the lines immediately following the preceding quotation, wherein the natural thanksgiving upon such an escape is also expressed :—

" They [the remnant] shall lift up their voices, they shall sing aloud *from the* SEA!" (*i. e.* Mediterranean.)

The proof of the fulfilment of this Prophecy is the same as that employed to establish the previous one, —viz., the Sidonian Galleys.

The four predictions (3d, 4th, 5th, 6th) having reference to the Alexandrian Siege of Tyrus, distinctly foretels as follows: viz.—The storming of the capital —the massacre,—the safety of the King,—and of the King only within the walls. While these points were in action,—a remnant,—a nation's gleaning,—should be safely gathered,—that they should be rescued by the means of navigation,—that they should lift their voices in thanksgiving "from the sea,"—which as a mother, upon her bosom was to cherish them in safety! Now all these Prophecies, and their several parts, are proved by authenticated history to have been accomplished;—no sceptic, therefore, in regard to the startling character (perhaps boldness) of this History, can deny to the Author the right to claim and employ a *seventh* and a last Prophecy by ISAIAH, to support

conclusions of Tyrian identity in the Western Hemisphere. This last prediction refers even to the character of the Voyage to be finally taken by the fugitive "remnant,"—the great distance of their flight,—and that when they had reached their destination they should sojourn there.

This conclusive Prophecy will be brought forward in its proper place. The Sidonians and rescued Tyrians now claim attention.

At the moment when the Capital was being desolated by flame and falchion, and when the walls and gates were "smitten with destruction," the Sidonian Galleys received on board the fugitive Families; and from the direct National act of friendship, it must appear apparent that those saved, Men, Women, and Children, were Tyrians only;—yet in the confusion, a few Greeks and Egyptians may have found shelter. This is possible in reference to individuals (but not to families); for Tyrus being in commercial intercourse with the Nile and the Archipelago, may have contained some few inhabitants of Egypt or Greece at the sacking of the City. Amid the noise attendant upon the entrance of the Macedonian Soldiery, and the screams of the affrighted populace, the Sidonian vessels, with their fearful freights escaped unobserved by the invaders; or, if they had been seen by the enemy, they would not have been pursued; for they were Sidonians,—not Tyrians,—that is in outward appearance, as manifested by the colours, or ensigns of their Galleys; and to avoid suspicion, their ships must have been few,—five or six,

—sufficient, however, for the conveyance of "a Colony from the East."*

Thus escaped, and upon the broad and friendly "Sea," it will readily be imagined that Tyrian prayers and thanksgivings were "lifted up" in purity and sincerity. Upon leaving Tyrus, they rowed towards the open waters of the Mediterranean; but keeping inshore, and for the approaching nightfall, their prows would be turned toward the West. The first sunset of their flight may have been crimsoned with the tints of Nature,—but towards the East, on the horizon of their once-loved home, arose the red clouds from furious conflagration,—their fallen and flaming dwellings quenched only in the flowing and heated streams of human blood!

As Night struggled for supremacy with expiring Day, the sky and waters were illumined from the raging fire, rising from the funeral pile of an once mighty, but now prostrate nation. The Tyrian "Queen of the Sea," now dressed in her last crimson robe (which like that of Hercules festered her to madness), from her

* That the reader may not question whether the custom existed in ancient days of having National or other flags flying, for the purpose of recognition, it may be necessary to show that it was the custom. This is proved upon the authority of ST. PAUL, who, after his shipwreck upon the Island of Malta (*i. e.* Melita) and residing there three months, again set sail in an Alexandrian ship for Rome; the ensign or flag of which vessel represented the Jovian Sons of Leda. "And after three months we departed in a ship of Alexandria, which had wintered in the Isle, whose sign (*i. e.* flag or ensign) was Castor and Pollux." [Acts xxviii. 11.]—*G. J.*

Island-throne cast her expiring looks upon the Mediterranean,—her faithful, yet conquered champion,—whose bright panoply reflected and increased the grandeur of the Monarch's fall—which, like a Star falling from the purple dome of Night, and its fiery train reflected on the Ocean, and both on the same instant, as in sympathy, expire: so the Sea-girt Queen's—and, like that Star, cast from the Pleiades of Nations—never to be found in her own, but in *another* Sphere!

The last of the Tyrian Sons and Daughters, who, from the Sidonian decks now gazed, like wildered maniacs, upon the smouldering ruins of their home and country, and heard in the gathering stillness of the night, the accumulated groans of the Crucified victims, and could perceive in the rising moonlight (now emitting its full-orbed splendour) their naked and writhing bodies, which, reflected like images of ivory in the placid waters of the shore, seemed to double the horrors of the scene;—while some of the Crucified upon the high ruins of the City, had wrenched the nails and cords of their hands from their dire scaffolds, and were plunging headlong, grasping in air, and calling upon their gods to end their torture: yet, even with this maddening scene before them, they felt that the fates of those that had perished by the flame, sword, or Cross, were enviable when compared with their *living* desolation! In their moments of misery, they experienced in its full force, the baneful curse cast upon the Children through the Parent's pride and policy! Like Ishmael, Abram's first-born, their hands had been up-

lifted against every Nation; and in return, every hand was raised against *them.* They were now wanderers—not like Hagar,—of a wilderness, where by a Well of Life an Angel of Mercy might appear; but upon an approaching dark and stormy Sea; the harbours and fountains of humanity closed against them, and surrounded on every hand by the demons of despair or death! As they in their "palmy state" had rejoiced upon the Destruction of Jerusalem, so *their* Nation's fall became the mirth and triumph to every country; and they, in their turn, reached their summit of grandeur, and from thence descended to desolation!

The Fugitives were now upon the Sea,—but no harbour could receive them: the pilots dare not return and land at Sidon, for the agents and officers of Alexander, and his own King were there, to protect the Treaty, and his interest: to land the Tyrians, therefore, at their parental home, would have involved that nation in a ruin similar, if not equal, to that of Tyrus, the horrors of which had struck a terror to the World! Some Historians of the ancient days have supposed that the Fugitives were taken to Sidon, because, *they were nowhere to be found!*—but those writers,—and Raleigh within the walls of the Tower,—may be well excused, for they knew not of Temple-ruins, and walls of equal magnitude, being in existence in another Hemisphere.

The next, and only apparent City of refuge was self-protecting Carthage: but the Senate of that Republic had refused to aid the Tyrians even in their day of strength; and Alexander's march upon Jerusalem to

resent a supposed offence of the Jews, in rendering assistance to Tyrus, would be another reason, conjoined with the sending of Rhodanus, why Carthage would not receive them. The Tyrians, however, may have been furnished, indirectly, with supplies for a voyage at Carthage,—*bought by the Sidonians, the owners of the Galleys;* and in this instance no offence could be entertained by the agents of the Macedonian, who were watching his interests in the Republic.

In this terrible dilemma, there was but one Oasis in the watery Desert, and that was the Tyrian's by right of original discovery; *this was the group of Islands first landed upon by their Ancestors*, in their circumnavigation of the Continent of Africa; and which are designated by JEREMIAH, as "the Isles which are *beyond* the Sea." To these truly "Fortunate Islands" it was but natural that the Last of the Tyrians would turn their thoughts. Since the Alexandrian Deluge which had overwhelmed their country, in the Sidonian Arks they had floated above the dangers of the flood; but, like the ravens of the Deluge, they had wandered to and fro, hopeless of return: yet their dove of peace, which at first could find "no rest for the sole of her foot," now brought to their "mental sight" an olive-leaf from their Island-Ararat "beyond the Sea!"

With heavy hearts, it may be supposed, that they bade farewell for ever to the Mediterranean. Passing through the Straits of Gibraltar, and coasting along the western shores of Africa, the snow-crowned Peak of the chief Island would rise from the Ocean, like a

Pharos to illumine and proclaim their path of present safety. The peculiar circumstances causing these lands to be revisited by the Tyrians, would (as before hinted) seem to point directly to the reason of their original and ancient appellation,—viz., The *Fortunate* Isles (Fortunatæ Insulæ). The name, from its very definition, indicates a place of refuge from foe or wreck, and is, therefore, directly applicable to the Fugitives. Upon the *chief* of the Islands, known in modern times as Teneriffe, the Tyrians and Sidonians first landed. We establish this apparent fact, upon the ground that the principal burying-place was here, as proved by the Mummies discovered in the caverns of the Peak, as stated in the Analogies, and the same species being found in Peru. They form a distinct and absolute chain across the Atlantic, uniting the Fortunate Isles with the Western Hemisphere! [Vol. i., Book i., ch. vii., § 4.] The other Islands of the group were inhabited at a later day, and without doubt by the Sido-Tyrian descendants, who became a People known as the Guanches, *i. e.* Freemen; the name itself (as before stated) points to an escape from Slavery.

After the Tyrians had landed on the Fortunate Isle, the events of the past would soon compel them to give full consideration to the probabilities, and even possibilities of the future. These causes of the hopes and fears of the human family, may have produced the effects of assurance and conviction in their distracted minds, that their escape was known,—the pathway of their retreat had been tracked,—and that the remorseless

bloodhound of Macedonia would still pursue them, not only for their lives, but for the lands that had received them. Again :—their new home might be discovered by some of the citizens of Sidon, following in search of their absent countrymen: or if the Sidonians on the Fortunate Isle should return to the Mediterranean, discovery might be conveyed in that manner; and that they would return was apparent, for they had left their families at Sidon. Every point of conclusion would force upon them the necessity of further retreat from still surrounding dangers: and that their next home as a Nation must be founded upon the "gleanings" of their own country, unconnected with the noble Sidonians, except by a companionship. The only means for further retreat were in possession of their present friends, —viz., The Galleys. The Island which they now inhabited, and those surrounding them, belonged to the Tyrians,—a free gift of which by the owners, in exchange for the Galleys of the Sidonians (save one for their own return to Sidon), would naturally occur to the parties, under the peculiar circumstances in which they were now relatively placed. It will readily be admitted that the Sidonians, having hazarded their lives, and even the destruction of their country, in "gleaning" from the carnage at Tyrus, the "remnant" of the People, that they would not hesitate to grant them the means of perfect safety. The Galleys, therefore, may have become the Tyrian property by gift, purchase, or in exchange for the Islands,—and perhaps, the National secret of the Tyrian Dye: either of the

propositions, without the employment of "force," must appear probable, and especially the two latter. We gather the suggestion of the Secret of the "Dye" being one of the "objects" in the "negotiation" from the fact that the *Shell* is in the hands of the Negotiators, represented upon the Altar at Copan,—the City we have placed as having been the first built in Ancient America,—the Sculpture of which identically illustrates this act of Amity!

The Tyrian possession of the vessels being accomplished, it would be natural that the Sidonians would return to their homes, before the departure of the rescued, 1st, From the natural desire to return to their own families; 2dly, To prevent the enemy's suspicion from delay; and 3dly, They would be enabled, thereby, to again serve the Tyrians, by throwing any pursuers off the true track; and to these points may be added, the National Secretiveness of the "Daughter of Sidon," who might wish to conceal her retreat even from her protecting Parent. Whether the Sidonians left first or not, or whether the parties left simultaneously, is of no materiality towards the firm establishing of the truth of this History: but, the apparent facts of the case would force the conclusion, that if they did not lower oars simultaneously, they would leavet he Tyrians in possession of the Isles, which they (the Sidonians) would return to at an early period to occupy; and that they did, the ancient sepulchres, and their contents, bear ample testimony, for the Religious customs of Sidonians and Tyrians were identical.

The Sidonians had now placed the last seal upon their bond of friendship. It was deeply impressed upon the mind of the receiver, and could never be forgotten, or razed from the tablet of Tyrian memory! It was truly a subject for the Sculptor's art to perpetuate, not only upon their Temples, but upon the "Chief Altar" in whatever land or country their future fate should cast them. And such we believe to be the subject of the Sculpture upon the Chief Altar of Copan in Ancient America, erected by Gratitude as a Religious Tribute to Friendship; that whenever they should bow in reverence to their visible God, they should remember the parental act, which alone had enabled them to offer praises to their Deity! The Sidonians in their departure for their home upon the Mediterranean, must have received the united blessings of a People, who through their means only, had been rescued from desolation or death, and in the terrible forms of Conflagration or Crucifixion.

The Last of the Tyrian Nation, the remnant of an once powerful People, were about to trust themselves again upon that element which had ever befriended them,—and upon which they had ever moved as the Lords of the domain: but, they had now no merry metropolis to receive them,—no walled citadel whose antiquity would speak to them of "ancient days:" recollections of the past were terrible,—the anticipations of the future were dark and uncertain,—and in the present time only could they view security. To return to any known part of Asia, Africa, or Europe,

was impossible,—their only path from the Fortunate Isle was forth upon an untracked Ocean. Their final landing-place might be afar off,—their sojourn for ever; —but Apollo and Astartē, their imaged orbs of Day and Night, were to be the "lanterns to their feet,"— and their skilful knowledge, would shelter them beneath the gorgeous, and star-gemmed mantle of Astronomy!

The reader now may naturally inquire, How does this position and resolution of the Tyrians agree with "a *seventh* and last Prophecy," alluded to in the commencement of this Chapter as being now newly applied?— and what is that Prophecy by ISAIAH?

The answers will be given with firmness, from the conscientious conviction of their truth. Those natural points of debate in the minds of the Tyrians, were the preliminaries to the fulfilment,—and their safe landing and sojourn in the Western Hemisphere, were the actual accomplishment of the Prophecy!

The prediction may have been unknown to this remnant of a Nation,—for it was uttered to the Jewish people, and by one of that great family,—ISAIAH,—and nearly 400 years previous to the Alexandrian Siege. The Sacred Prophet distinctly says, [xxiii. 7]—

"*Howl, ye inhabitants of the Isle!* [Tyrus] *Is this your joyous city, whose antiquity is of ancient days?*"

This sentence by its question is spoken as *to* the Tyrians;—but the line immediately following, was uttered as *of* them, and from the wording, from the very spirit of a pre-knowledge of a future event!—viz.,

"HER OWN FEET SHALL CARRY HER [Tyrus] AFAR OFF TO SOJOURN!"

This Prophetic line (brief as it is) contains four distinct and important parts, yet each as necessary to the whole, as quadruple angles to the perfection of a square: viz.—

"Her own feet | shall carry her | afar off | to sojourn."

1st. "*Her own feet*,"—is figurative that the means should be Tyrian; viz., Navigation.

2d. "*Shall carry her*," *i. e.* shall convey them,—and that it was to be by Navigation has already been proved,—"they shall cry aloud from *the Sea*,"—that is also demonstrated by the Galleys of the Sidonians.

3d. "*Afar off*"—figurative that the migration should be to some unusual distance, or nameless land.

4th. "*To sojourn*," *i. e.* to reside or remain,—and as no time or duration is affixed to the words, they would seem to express in the language of the Bible—"to sojourn for evermore," or to a time wherein total annihilation should be accomplished,—as it has been by the Spaniards and their descendants.

We will meet at the threshold any objections to the strong and conclusive application to this History, of this remarkable, and hitherto unemployed line of Prophecy.

1st. It cannot belong to the *first* Siege of Tyrus,—viz., by Nebuchadnezzar,—for after that event, the remnant of the then Conquered People left the main-

land Metropolis, and *settled on the Island*,—a distance of *less than half a mile ;* therefore, " afar off to sojourn" could not apply to that invasion.

2dly. Being admitted that the line does not apply to the Babylonian destruction, then as a necessity, it must belong to that by the Macedonian Monarch. The Sidonians upon that occasion rescued the remnant of the Nation, and to have returned to Sidon would also not be " afar off," as the distance from Tyrus is but *twenty-three miles.* We apprehend, also, that the reader is convinced that the political reasons for not returning to Sidon are apparent and conclusive.

3dly. The Tyrians, simply by obtaining the Galleys from the friendly Sidonians, had as it were their " own feet," *i. e.* navigable means to carry them,—for Tyrus itself had *stood*, or *walked* firmly for centuries, only through and by means of Navigation.

And 4thly. They were not only to journey or migrate to " afar off" distance,—a land as yet not *known by name,* and therefore, *could not* be specified by ISAIAH;—but another condition, or incident is affixed, —viz., that wherever they finally landed, there they were " to sojourn." Now let the most scrutinizing, Argus-eyed antiquary, search every quarter of Europe, Asia, or Africa,—their ancient or their modern histories, or traditions (and we know them well), and where will he find these " afar off" sojourners, contemplated by the Prophet ISAIAH ? The conclusive answer to such inquiry will be, as from the Tomb of Time, " Thou

shalt not find them;"—but, in Ancient America, there they are traceable,—there they are found ;—proved to be identical with the Tyrians of Phœnicia,—and the truth of the long-concealed Prophecy, established by Holy-Writ and new-discovered History.

" Her own feet shall carry her afar off to sojourn," is a sentence too positive in its construction to be viewed by any reader as an idle or a careless expression by ISAIAH. The solemn occasion upon which it was uttered,—viz., the prediction of a Nation's downfall,—utterly repudiates even the supposition that it, as part of the great Prophecy, should not be strictly fulfilled with the residue; and every other part having been accomplished, it would be sophistry to assume that this particular line should not be:—but such an assumption would not hold, since its fulfilment is absolutely proved in the Southern portion of Ancient America.

CHAPTER XIII.

(332 B. C.)

THE FIRST MIGRATION ACROSS THE ATLANTIC OCEAN,

AND

THE LANDING OF THE TYRIANS

UPON

THE WESTERN HEMISPHERE.

&c.

NOW 2175 YEARS SINCE, AND CONSEQUENTLY 1824 YEARS BEFORE THE RE-DISCOVERY BY COLUMBUS.

THE FULFILMENT OF THE SEVENTH AND LAST TYRIAN PROPHECY, BY ISAIAH.

SECTION I.

"THE MEANS AND APPLIANCES" FOR THE VOYAGE.

In the endeavour to establish the fact contemplated by the title of this chapter, it will be necessary to bring to the memory of the reader some of the material points having reference to the Voyage around the continent of Africa. [Vol. i., Book ii., ch. vi., § 2.] Other

points of proof will be given, and for convenience in numerical order.

1st. *The Galleys.* The larger Galleys were double-masted, and they had not only the large square sails which were exactly suited for running before the wind, from their central and balanced position; but they had also the powerful adjunct of the Rowers, whose services were rendered with or without reference to the assistance of the sails. The extraordinary power of the Rowers is recorded by nearly every ancient Historian, and from Scripture we have the character of their strength and fearlessness, especially of the Tyrians. EZEKIEL writes in his description of Tyrus,—

"And thy Rowers have brought thee into great waters."

The fitness or the capacity of the Galleys will not be questioned, when thought is given to the previous expedition around Africa, and especially at the doubling of the Cape of Good Hope, which is far more dangerous than crossing the Atlantic.

2d. *The locality of the Fortunate Isles* (*i. e.* Canaries). This is important. These are situated on the North-West coast of Africa, in the Atlantic ocean, and *within* thirty degrees of North latitude, and, consequently, directly under the influence of the celebrated Easterly Wind.

3d. *The East-Wind, and its proof of the truth of History.* The reader will remember the detailed account given of this constant current of air, in the sixth

chapter of this book. [Vol. i., Book ii., ch. vi., § 2.] We may, however, be permitted to repeat, that it blows perpetually from East *to* West, consequently over and from the Fortunate Isles *directly towards America*,—those Islands being within the degrees over which this orient gale has, and will for ever pass.

The direct opposite land to these Islands, on the American Continent, is Florida, it being, like the Isles, within the thirty degrees North latitude. Now any vessel or Galley to set sail before the wind from Teneriffe (the Isle upon which the Tyrians were), and place the rudder or helm fore and aft (*i. e.* not obliquely, but central), then the East-Wind would drive that vessel *directly on to Florida.* This fact is not more certain (as the map will prove) than the historical tradition of the Mexican Aborigines is extraordinary in reference to this fact, and to the original Theory forming the basis of this volume.

We stated in the Analogies, and it is now repeated with peculiar force and interest, that the Spanish Historian, Sahagan, who lived on friendly terms with the Aborigines for sixty years, and wrote only fifteen years after the Cortezian Conquest (1520), relates, that on the authority of Montezuma the Emperor, and his People, and the tradition from the remotest times,—handed down from sire to son,—and also from their historical paintings,—that their ancestors, as a colony, *first touched at Florida!*—that they crossed or coasted the Gulf of Mexico and Yucatan, and then finally

landed and settled *somewhere in the Bay of Honduras!* Now the *Copan* river is a branch of the Montagua, which empties itself into the Bay of Honduras!

The reader will not be more startled at the above historic facts than was the present author at their discovery; for he had already formed in his mind (sanctioned by Prophecy) the Tyrian Æra of this History *before* his research brought to light this direct evidence from Sahagan,—whose accuracy of relation is, in this instance, on a level with Herodotus,—for both accounts are proved to be true by that powerful and incorruptible witness—Nature! The shadow of the Tyrians as a necessity changed from left to right in crossing the Equatorial line of the Indian Ocean;—and the East-Wind would compel the Galleys in coming from "the East," and upon sailing due West from Teneriffe, to "touch at Florida." The statement of Sahagan is the more valuable from the fact that it was not given to establish or forward any historic Theory, but like the words of Herodotus given only as a truth,—related by those of whom he was writing. "Somewhere in the bay of Honduras" brings the final place of landing (as stated) near the locality of Copan. We had already, from analyzing the ruins and altar, placed that city in our plan as being the *first* built in Ancient America. It was an additional source of confirmation to our artistical judgment in regard to the arrangement of the architectural data of the Ruins, when the tradition of the Aborigines, as given by Sahagan, was, that their

ancestors finally landed "in the Bay of Honduras," and consequently on passing up the Montagua, the Tyrians would approach to the direct locality of Copan!

Taking the statement of the Spaniard, therefore, to be a fact (sustained as it is by nature) in relation to the place *first* landed on or "touched" by the Aborigines,—viz., Florida,—another strange incident is arrived at,—viz., that Columbus must have followed nearly the identical track of the Tyrians,—for the same East-Wind propelled his vessels, and himself and crew expressed their wonder and astonishment at its continuance; and it is an authenticated fact that he first landed at St. Salvador (*i. e.* Cat Island). Now the Fortunate Isles, St. Salvador, and the first point "touched at Florida," are all within thirty degrees North latitude, and nearly on an exact line with each other,—St. Salvador and Florida Point are directly so, and only about 100 leagues from each other. The Tyrians, therefore, passed by this Island and landed on the Continent,—Columbus landed on the Island, and reached the Continent in his third voyage.

4th. *The collective means for the Migration.* Under this head may be included the "appliances" of both Art and Nature. Their Galleys were of sufficient strength and capacity,—their provisions ample,—derived from Carthage, the Sidonians, and the fruitful Isle of Teneriffe: their skill and courage as Pilots, Mariners, and Rowers unequalled,—the season of the year propitious, and a constantly favourable wind

and flowing sea (although to them unknown as such) of sufficient power to drive them quickly westward, and compel them to reach the "afar off" land "to sojourn."

5th. *The probable time and duration of the Voyage.* The remnant of the Tyrian Nation, through the instrumentality of the Sons of Sidon, escaped from their flaming Capital, August 20th [332 B. C.], and in allowing for time in reaching the Fortunate Isles, and preparing for their departure thence, it will, we think, be acceded that by October of the same year, and the equinoctial gales of the autumn having then passed, opened to them "fair weather ahead,"—they were then prepared to seek another home, however distant. The strong Galleys, with sails and oars, and always before the constant East-Wind and onward wave-current, would accomplish ten miles an hour by day, and during the night, without the Rowers, six miles an hour, and equally dividing the twenty-four hours, would make a run of 192 miles per day. Nautical proofs will shew that in the above calculation the power of the Trade-Winds [*i. e.* the East-Winds] are *underrated.* The distance from Teneriffe to Florida is about 3300 miles, which by the foregone data they would traverse in seventeen and a quarter days. The Voyage may therefore with safety be said to have been accomplished during an entire month, and that, consequently the first landing of a branch of the human family in Ancient America would be in the last month of

Autumn, three hundred and thirty-two years before the Christian Æra.

And 6th. *The Fugitive Founders of* (what we think may now be justly termed) *Tyrian-America. i. e.* the Southern moiety of the Continent.

The Female portion of the Fugitives were in all probability (from the peculiar character of the rescue) the Wives, Sisters, and Daughters, of the Tyrian Husbands, Brothers, and Fathers, who escaped with them,—thus forming a " colony,"—and if there were among them any Strangers or Orphans from the general carnage, protection would naturally be given, as to companions and children of misery and misfortune.

The Fugitives being Tyrians, and of the great Sidonian family, which, in the language of Homer, comprehended every thing that was ingenious and accomplished, to the exclusion of their opposites, puts us at once in possession of the distinct *intellectual* character of those about to seek another land; and where, after 2000 years have passed, Time removes his veil of mystery, and discovers the truth of the Homeric tribute,—while over their Asiatic home of a more ancient day, Oblivion with her Lethean flood, has swept even their epitaph and their tomb away !

As to the number of the Tyrian Fugitives (more or less), it is immaterial to the proof, or denial, of the truth of this historical work,—for nothing is so deceptive, and yet so certain, as the numerical demonstration in regard to population, and of the human beings

that have lived. For instance,—the reader will scarcely believe, that in tracing back his own family only *twenty-five* generations, there were then living *at that time*, sixty-seven millions, one hundred and eight thousand, eight hundred and sixty-four of his Ancestors,—and that there had lived, *during*, and *at* that time, one hundred millions, six hundred and sixty-three thousand, three hundred and ninety-six! These apparent incredible results are instantly proved upon the following data of facts and argument; viz., each child must have two parents, each parent had two,—and so on *ad infinitum*,—the result is, therefore, obtained by simply multiplying by two, from each of the first Father and Mother, and then add them together, and each sum total will represent a generation,—the 25th will give the first result,—viz., 67,108,864;—to ascertain *all* that have lived *during*, and at that period,—the several sums total must be added together, which will prove the second result,—viz., 100,663,396. Therefore,—by the data of this last calculation the 30th generation only, in the ancestral line, has the following result,—3,221,228,672!—(and this but of *one* person) four times as much as the present population of the Globe, which is estimated at 800,000,000. The great earthly Monarch, Death, has indeed an empire of his own!

The metaphysical, or anti-Biblical reader will find in the above results, a high theme for speculative reasoning :—but in tracing back to the Parents of Eden, or to the Diluvian Æra, in order to *sustain*, and not

deny, the truth of the Bible, he must remember that, —but, no,—we will not anticipate our own secret for unravelling the above sphinx-like conclusions.

In the next Volume, devoted to the Israel Æra, the subject will be investigated with that due consideration, which every proposition demands, having an apparent tendency to question the truth and authority of Scripture.

SECTION II.

THE VOYAGE AND LANDING IN ANCIENT AMERICA.

THE MEANS EMPLOYED TO CONCEAL THEIR DISCOVERY FROM THE ASIATICS AND EUROPEANS—THE BUILDING OF THE FIRST ALTAR, &c.—THE PROPHECIES.

We wish distinctly to be understood that we do not state, or even infer, that in the intended voyage, the Tyrians had any positive pre-knowledge of the existence of a Western Continent,—but this we do believe, that from their knowledge of Astronomy, they may have had the supposition that such might be the case, from the then known globular character of the Earth: and in their desperate situation they must have felt the sentiment of the African Prince, who to his favourite, in reflecting upon the deaths that threatened them, exclaimed in consolation, "Whatever world we are next thrown upon, it cannot be *worse* than this!" With the same feeling, in the second month of autumn, following the last summer of their Country's fate, they gathered all on board, lowered sail, and dipped their

oars ; they paused only, to cast their straining gaze upon the horizoned Sons of Sidon, now about to be lost for ever from their sight ; for the solitary and home-bound bark, with clued-up sail, and propelled by oar alone, (for the Eastern wind would oppose their return,) seemed but a darkened speck upon the distant circle of the Sea. The same wind opposed to the Sidonian's return, now filled the Tyrian sails, and bore their Galleys from that Isle,—an emblem of human life,—where the tints of Spring, Summer, and Autumn ever reign,—and Winter, with his snow-crowned Peak rises above them all! Being borne on Westward by the constant current of Wind and Wave,—and without an effort of their own,—and ignorant of the cause (they experienced only the effects), and yet their speed perceptible from the gradual sinking of the Island-base, they must have felt the same sentiment as subsequently Columbus did, and upon the identical *via acqua*,—that, the Great Guardian of a good cause, must have issued His mandate for their especial advancement and protection!

Upon leaving the Island of the Seasons, the Tyrian Pilots would naturally obey the direction of the friendly breeze, and head their Galleys in accordance with it ; and this would be the more pleasing, as in their minds it would appear ominous of their future safety,—for it would direct them daily towards the Setting-Sun,—the visible God of their Religion—and, therefore, as a consequence, in the direct track for the Western Hemisphere.

The Ocean-Titan of the Silver Crown,—Teneriffe,—gradually falling beneath the horizon of the East, would suggest to the "wise men" of the Galleys, to note his bearing with the Stars of Night,—that the astral chart might guide them for a return voyage, should their expedition be prolonged beyond their means of sustenance: for amid all the desolation, misery, and ruin of their country, in which the savage Conqueror revelled during his slaughter-banquet, although he triumphed over the dead, he could not destroy the visionary minds of the living—their knowledge of Astronomy made each rescued Tyrian a Prophet of the deep! GOD's hand-writing on the wall of Heaven (where the dazzling Stars are His letters) was read correctly by these Ocean-Daniels of Tyrus. That nation was indeed like ancient Babylon, numbered and finished; weighed in the balances and found wanting, and the kingdom divided and given to the Conqueror; for her fate was sealed, and by the Macedonian Signet, whose owner solved the Gordian problem by the Sword alone!

"MENE MENE, TEKEL, UPHARSIN"

appeared not only to the chief Son of Babylon;—the "Daughter of Sidon" had it branded on her brow; and in vain she wandered through her streets, striking with trembling fingers the loosened chords of her once-loved harp, to remind the passer-by of her former beauties; the diapason of her heart could never more awake an echo,—for GOD had spoken to the Sea Queen—"I will cause the noise of thy songs to cease; and the sound of

thy harps shall be no more heard!"—but, the Chaldean language of the Skies was not learnt by her Daniels in vain: it had taught them in a former age, to guide their bold prows from Pharaoh's fatal Sea; and coasting around all Afric's burning land, enabled them to pass the Herculean boundary Pillars, and so homeward to the Nile and Tyrus, which after two score Moons received them: and now, when the remorseless Conqueror—not Science—drove their descendants forth upon "great waters" where "the *East-Wind* could have broken them in the midst of the Seas,"—that constant gale from the Orient point, created with Time, and will only cease with his decay,—that earth-circling and never-varying gale from East to West,—*as if to* COMPEL *Discovery of the other Hemisphere, and thence praise the works of* GOD!—that onward breeze, which alone wafted the bold Genoese and turned the reported vision to reality;—when the Tyrian Sons were again upon these Seas, but now before that Orient gale;—still the star-tracery on the azure wall of the eternal Dome, and their Apollo daily sinking on his Western couch, and with his last glance, beckoning them, as it were, still to follow on his path,—this knowledge and their Religious adoration, directed them in safety to that Virgin land where the glorious Sun from Creation's dawn, had never beamed upon a human foot-print, until their own had kissed the untouched Floridian Shore! There Flora and her attendant Nymphs in all their peerless beauty, and Nature's own attire, were grouped on every hill; from their coloured lips smiling

Welcome breathed forth her ceaseless incense from every mound and valley, which waft on Zephyr's wings enrapt with health and gladness the approaching Sons and Daughters of a distant Sea, whose wild songs of praise to gorgeous Apollo were borne by their Orient and faithful envoy to the wave-clad Shore:—Echo caught the subduing chorus of the heart, and bore it to her favourite haunts in mountain or in cave,—the human voice now first heard, aroused the reposing animals from glade and glen;—the feathery tribes in all their rainbow tinted plumage, arose high in air,—played their circles, and rested—music breathing—on "the fruit tree-tops," as in the Day of Innocence, to receive their names from the Adams and the Eves, of a new-found Eden in another Hemisphere!

There arrived in joyous gladness, and welcomed by all the gifts of Nature,—like an heir to sudden fortune uncertain where to rest,—the Tyrian left the Shore of Florida and coasted the Gulf of Mexico, and so around the peninsular of Yucatan and into the Bay of Honduras; they thence ascended a River of shelter and safety, and above the rapids of which they selected the site of their first City,—now occupied by the Ruins, Altars, Idols, and Walls of Copan!

After their first sacrifice to Apollo, they would naturally erect a Chief Altar, around which the Tyrian Pilgrims who had come from "afar off to sojourn," might gather in remembrance of the vital act from Sidonian friendship.

As we firmly believe, so we repeat that belief,—that

the sculpture of the Chief Altar of Copan (as seen at this day) portrays, from the hands of National Gratitude, a Religious tribute to Sidon, who, amid the desolating hurricane, had safely gathered the human "gleanings" from the last field of their ill-fated country; who had lifted up her prostrate "Daughter," and given her renewed strength and power, whereby—

"Her own feet *could* carry her afar off to Sojourn."

Another Altar (sacred to Apollo) would be erected to that Heavenly Science, the knowledge of which had aided them over their watery track in safety and to freedom. Their children would fail not to cherish the altar-fire of Astronomy; the flame of which has, to the human eye, not only illuminated the Earth, but unfolded the Mechanism of the Heavens! It became the ever-burning lantern to *their* feet, until they could trace in Sculpture the annual glory of that refulgent Orb, which, in their Father-land, had been for a century of ages, the divine emblem of their Religion and their God! *

In preserving the secret of their discovery (their ancient precept) there was one incident only to be dreaded, and that was the possibility, at a future day, of a portion of the colony becoming disaffected, and thereupon resolving to return to the Fortunate Isles, and so betray them. There was but one way to prevent this, and that was, *by the destruction of their Galleys*,—and

* Sculpture found in buried Ruins at Mexico; *i. e.* the Calendar mentioned by Baron Humboldt.

added to this, the passing of a law, that no others should be built, and for the same reason. If this did take place (as we believe it did) the cause is instantly apparent, why their new-found Continent was for so many centuries unknown to Asiatics or Europeans; and it should be remembered, that the East-Wind, which, like a friend, had wafted them to that Continent, would oppose, as an enemy, any return from whence they came.

Another cause may have led them to destroy their vessels,—viz., a Religious offering to Apollo,—and consequently *fire* would be the instrument of sacrifice. It would be their first thought, upon a final landing, to present to their deity the most precious offering in their possession; and what had they so inestimable in value as the very means whereby their lives had been rescued?—and having made that sacrifice to Apollo, fanatical zeal may have led them to abhor the future use of means, which, as a grateful offering, had been given to their deity. Thence may be traced the gradual loss of Nautical practice, on an enlarged scale; and the great Continent now possessed by them, would also diminish by degrees the uses of Navigation.

The destruction of a fleet to prevent the return of followers, was actually practised by Cortez, the conqueror of the descendants of these Tyrians, and in the Gulf of Mexico. He may have received from tradition in the country, that such an act had been accomplished by their Aboriginal ancestors: and when he repeated the device, and for a similar purpose, he would, for the

sake of his own fame, conceal the secret of his intelligence, and thereby increase his character for dauntless resolution. The Tyrians may have obtained their idea from the act of Alexander of Macedon, who, only THREE *years* anterior to their landing in Ancient America, dismissed his Fleet before the great battle with the Persians at Issus,—that his troops should have no nautical means of returning.

We conclude this Chapter with the following solemn belief, founded upon years of study and reflection: viz.—As truly as a man in Europe or North America, when he gazes upon the Sun's rising, will have his shadow fall from his *left* side,—or if in Southern Africa or South America, and in so looking at the orb of day, that his shadow must fall from his *right* side; so truly do we believe—(and with humility we write, and in hope of Divine pardon, if in error)—that the five additional Prophecies by ISAIAH have been justly (though newly) applied by us to the fate of the Daughter of Sidon; and especially the final one to the Last of the Tyrians, rescued by the Sidonians at the Alexandrian Siege;—and that the entire Fulfilment of the great Prophecy was accomplished by their landing and remaining on the Western Hemisphere.

"Her own feet *shall* carry her afar off to sojourn!" And that that event took place three hundred and thirty-two years before the Birth of that SAVIOUR,—whose Advent was especially foretold by the same Prophet!

CHAPTER XIV.

REVIEW OF THE TYRIAN ÆRA; OR, THE FIRST EPOCH IN THE PRESENT ORIGINAL HISTORY OF ANCIENT AMERICA, AND THE EVIDENCES TO SUSTAIN IT.

In summing up a case to the Jury, it is generally understood that both Plaintiff and Defendant have been heard,—and especially that the witnesses have been cross-examined: in assuming, therefore, our present position in regard to the summary of evidence, we have endeavoured throughout this historic cause, not only to be Plaintiff for the History, but have also in many places been Defendant and cross-examined our own points and witnesses, and even ourselves, in order to anticipate and answer demurrers or objections. Whether any apparent objections yet remain, and if so, whether they have been sufficiently overruled by the arguments, is for the Jury (*i. e.* the Public) to decide; and whether the verdict be in the affirmative for the Plaintiff—or in the negative,—we shall receive

the announcement from the Foreman (*i. e.* the Press) with perfect acquiescence in his judgment ; and while our blood and nature will not permit a cringing of the knee for favour or for flattery,—yet we ask, and expect, from that intellectual Foreman (whose voice is now potential with the Jury) that liberal Justice which he knows so well how to dispense : and especially in a novel case, comprehending so enlarged a field of original argument, reasoning, and resources as the present one.

To establish that the Aborigines of South and Central (*i. e.* Mexican) America, were from the Last of the Tyrian family in Asia, the following arguments and evidences have been produced: viz.—The separation of the Aborigines of the Western Hemisphere into two distinct races, or people;—and that division justified by absolute contrasts in their moral and physical condition and manners,—in their political and Religious customs and observances ;—and in addition to these powerful contrasts, is the fact,—that *North* America possesses *no Architectural stone ruins*,—while in the Mexican portion of the Continent, many Cities and Temples have been found.

The great and injurious error of naming the Aborigines—"INDIANS"—was pointed out,—as well as the Author, and the cause of the misnomer, and its effects. The title of the first Epoch was then given, and the arrangement of the several propositions for establishing its truth.

An elaborate argument was next founded upon the important and interesting question,—"Are the Fine-

Arts of sufficient authority, to be received in evidence, for establishing historical records or events?" Having produced an answer *con amore*,—and especially illustrated the answer, by the resuscitation of the Ruins of Rome, we proceeded in the belief that the argument was conclusive and in the affirmative.

The fact was then established of the discovery of the ancient Ruins in Southern or Central America,—viz., at Mitla, Cholula, Uxmal, Palenque, Quirigua, Ocosingo, Tecpan-Guatimala, Gueguetinango, Quichē, Copan, Chi-chen, Zayi, Kabah, Espita, Ticol, and Labnah,—and these severally upon the high authority of the justly renowned Humboldt,—the Spanish Commissioners Del Rio and Waldeck,—Dupaix and Galindo,—and last, not least, the enterprising American Traveller, Stephens,—and his artist-associate, Catherwood :—and to which list may now be added the name of Norman. Stephens has investigated other Ruins in Yucatan, but they are precisely analogous to that of Uxmal. Reference was then made to the Mexican Paintings preserved in the Vatican, Bologna, and Madrid, and republished in the folio Volumes by Lord Kingsborough.

Extracts followed from the descriptions of the Ruins of Copan, Palenque, and Uxmal, with such commentaries as were required, for illustration of the Architecture and Sculpture, or for detecting errors.

A Critical analysis was then presented of the conclusions arrived at by Stephens, in reference to the Architecture, and of the Nations rejected by him as

the builders. His errors were shewn by his own contradictions; and the basis of his argument being founded upon those errors, the conclusions, as a necessity, fell to the ground; for it was shewn that the only Nation or People that could claim to be the Architects, and having means to reach the Continent, were not so much as mentioned by him, and consequently not investigated. If he had done so, it would instantly have interfered with a favourite conclusion, which he was determined to arrive at; if not by artistical and scientific reasoning, at least by one of the noblest *traits* in the human character,—viz., Love of Country. This was so pardonable in a book merely of "Incidents of Travel," that while it could not deprive honest criticism of exposing the sophistry, it at once, from pure sympathy in the sentiment, withheld the shaft of condemnation.

We then proceeded to prove, upon the direct rules of Art, that the pyramidal ruins forming bases for receiving—and with the peculiar superstructures on them, that they were only traceable as Egypto-Tyrian Architecture—that the Sculpture aided this conclusion, and finally established the Nation to be Tyrian, from recording the celebrated worship of Saturn,—the victim-craving Moloch of Canaan's descendants.

A no less strong than interesting proof, we submit, was brought to the consideration of the reader, in the general identity between Solomon's Temple of Jerusalem, *built by Tyrians*, and the Temples of Palenque and Copan.

A convincing catalogue of Analogies was then produced, establishing direct identity between the ancient Tyrians and Mexicans; even as to the manner of disposing of the dead, as illustrated in the discovered Mummies of the two Nations: to which proofs were added the historical traditions of the Aborigines as to where they came from,—viz., "the East:"—the place where they first landed,—viz., "first touched at Florida," &c.; and the period of their arrival,—viz., "before the Christian Æra." Mr. Stephens's *second* visit to Yucatan was alluded to, and it was shewn that the additional discoveries did not only not oppose this History, but on the contrary actually supported it. In support of their own assertions of having reached the Continent by means of Navigation, it was then stated, upon the authority of the Spanish historian, Sahagun, that they produced to Cortez, Maps and Charts of the Bay of Honduras; and so accurate were they from ancient times, that the Spanish Conqueror was saved from wreck, during a perilous voyage in those Seas, by following their direction.

The remains of an ancient Galley were mentioned as having been found, deeply imbedded in the sands of the eastern, or Atlantic shore, of South America; and this was given upon good authority.

These facts, analogies, and traditions, naturally turned the mind to a Nation, having the "means and appliances" to reach the Western Hemisphere at so early a period as that contemplated by the antiquity of the

Ruins,—or the ancient days in which the traditions originated; and having already established the builders, from the Architecture and Analogies, to be Tyrian, it was with singular pleasure when we found that the Nautical investigation enabled—it compelled us—to arrive at the same conclusion.

Tyrus, therefore, being as it were the Founder of Ancient America, called for her antecedent history:—commencing with a review of the Phœnician nations generally, we proceeded to give the history of the chief events of Tyrus,—analyzing the romance and spirit of the Tyrian People; unfolding her ill-directed commercial policy and monopoly—tracing her rise and fall to their *causes,* and thus removed the wonder created by contemplating the terrible but certain *effects.* This we humbly consider is the only true philosophy of History. As we dwelt upon the reign of Hiram the Great with that pleasure arising from delineating the blessings of Peace and the progress of the Arts; so were we elaborate in our description of the Siege and Fall of Tyrus, through the invasion by Alexander of Macedon,—that the horrors and curses of War, and the destruction of civilization, should be the more forcibly estimated by contrast; that Invaders or Conquerors should receive the scorn and curse they deserve, and Patriots and Peace-Makers the praise and blessings they merit, and must receive from GOD and Man! Our history of the Tyrian Nation is indeed but a picture of the past; yet we shall dare hope that it contains no

useless record, but that in each event delineated, may be seen the secret lesson for the present and the future!

In Chapter VI. (Vol. i., Book ii.) was investigated, the first circumnavigation of the African Continent by the Tyrians, and we respectfully submit, that it was established to have been accomplished, and that the Fortunate Isles were discovered during that voyage. The "means" possessed at that time for such an exposition, or any other, were detailed; as also, especially, the causes, effects, and locality of the East-Wind of Scriptural language, and its influences in propelling or opposing vessels to, or from, the Western Continent.

Having identified the builders of the ancient Cities (from the Architecture, Analogies, and Traditions) to have been Tyrians, it followed as a necessity for the commencement of the History of Ancient America that we must establish the year in which those Tyrians landed,—still having regard to the antiquity of the Ruins. That the migration to the Western Hemisphere was *not* undertaken by the *Nation* of Tyrus in its days of *prosperity* was, and is, conclusively established by the fact that the voyagers never returned to announce the accomplishment of the expedition, as they would have done had they been sent by the King or Nation, as in the case of the Voyage around Africa. If it had been a National expedition, and they had under that authority discovered the Western Continent, they must have returned to Tyrus,—for the absence of the fair portion of our race would prevent their remaining,—

or if they did remain, arguments in reference to descendants could not be advanced, and therefore an useless hypothesis in regard to the present history. Since then the Tyrians did not reach the Western Continent during the period of their national prosperity,—that fact pointed at once to an æra when decay or desolation had the ascendancy, and this did not exist until their last doom and fall, when fire and sword felled the nation—as an Island-Tree—to the earth,—a few leaves only were rescued by a friendly gale, and thus escaped the conflagration! That last day of Tyrus we distinctly pointed out, and from undisputed history, to have been the 20th of August, 332 years before Christ, which date is not opposed by the character of the Ruins, or the traditions of the Aborigines,—but supported by both.

It was then pointed out that the "remnant" saved by the Sidonians could nowhere land upon the shores of the Mediterranean, from the natural fear of Alexander's continued vengeance; and the "remnant," or their descendants, cannot be traced in Europe, Asia, or Africa,—except upon the Isle of Teneriffe,—as evidenced by the discovery of the Mummies,—the identity between them and those in Peru, we mentioned, formed at once a connecting chain across the Atlantic. The Fortunate Isles discovered by their ancestors were their only refuge immediately after the desolation of their country,—and being there, the fears of pursuit would naturally possess them. With means furnished by the Sidonians, it was submitted that freedom was

assured to them; for, upon leaving the Island of the snow-crowned Peak, their knowledge of Astronomy, and the power of the Rowers would aid their voyage,—but apart from those powerful adjuncts, it was proved that the constant East-Wind would waft them Westward, and with their double-rudders lashed amidships, their Galleys must "touch at Florida," on a direct line from Teneriffe, and within the changes of a moon,—thence the voyage could not be of that duration to compel return from the want of the means of sustenance.

In the translation of the Sculpture of the Chief Altar at Copan, it was shewn that the magic Art had *portrayed the identical act of friendship* leading to the safety of the Tyrians; and their Nation is perfectly illustrated by the accessories upon the Altar,—and having translated the Sculpture, we maintained (in humble submission to the opinion of others) that the definition of the hieroglyphics on the surface of the Altar was also arrived at,—upon the admitted ground of argument that one but illustrated the other.

We have reserved a strong conclusive proof of *the correctness of the date* assigned for the Migration until this time,—and although not necessary for evidence, yet it will (we believe) not fail to have its due effect upon the critic. We will illustrate this proof in brief chronological order: viz.—

606 B. C.] Voyage around the continent of Africa by the Tyrians.

585 B. C.] Commencement of the first Siege of Tyrus;

the mainland capital destroyed in the thirteenth year, and thence became a vassal Nation.

515 B. C.] Restoration of Tyrus as a Nation, after seventy years of vassalage from the beginning of the above siege, according to Prophecy.

484 B. C.] Herodotus wrote his History of Egypt; in it he mentions the great expedition around Africa in 606 B. C. by the Tyrians; but that voyage only, therefore, *down to his time* [viz., 484 B. C.] the Migration to the Western Hemisphere had not been attempted, and he wrote only 152 years before the Alexandrian Siege.

332 B. C.] Siege and destruction of Tyrus by the Macedonian. Arrian makes no allusion to any migration to, or knowledge by the Tyrians of, a Western Continent, at any time during the period from Herodotus to the last Siege,—it is, therefore, a fair deduction that none took place, nor was it known to that period,—viz., 332 B. C.—but at that Siege, upon the authority of the same author, many fugitive families were rescued (during the storming of the capital) by the Sidonians.

Down, then, to the period of the Siege of 332 B. C., no emigration to, or discovery of, a Western Continent was known or recorded, and yet Tyrians are found to have been upon that distant land,—both points we claim at once to be admitted; and will, therefore, instantly establish that the Tyrians landing in America could be no other than those rescued by the Sidonians,

and as a necessity the date is correctly given for commencing the History of Ancient America at 332 B. C. To sustain this proposition of additional proof the following brief argument is presented: viz.—Upon the annihilation of *Canaan*-Tyrus;—and all its inhabitants found within the walls being either murdered or sent as slaves into Macedonia and other nations,—Alexander repopulated the destroyed Capital with people from the Grecian countries, and *speaking the language of the Greeks;* the same was done at Alexandria, and this language was there, and at Grecian-Tyrus, continued to, and after, the time of THE SAVIOUR; and it had a material effect in advancing Christianity, for Jerusalem being between Tyrus and Alexandria, and the three capitals having that language as the general medium of writing and conversation, the early Doctrines of the Christian Church were rapidly promulgated and promoted. After August 20th, then, [332 B. C.] the *Greek language only*, in compliment to, and by the command of Alexander, was spoken at *Greco*-Tyrus; therefore (will not the critic anticipate?) as an absolute necessity, admitting of no denial, if the *Greek*-Tyrians had left Phœnicia, and landed on the Western Continent *after* the year 332 B. C.; and it has been shewn that none of the ancient Tyrians reached there *before* that period—*the Greek language* would be found upon *the Altar of Copan;* instead of which, *hieroglyphics* are only there; and they,—being translated by analyzing the story of the attendant Sculpture,—at

once unfold the last incident in the Asiatic history of the Tyrian family, descended from Sidon and the House of Canaan!

As the Author, we stated in commencing the above illustration, that this last proof of the correctness of the date, was " a strong conclusive" one,—will it not be regarded by the historic Reader as absolute and conclusive?

If any documents of antiquity could be found,—written in the Phœnician character, and distinctly stating the fact, that the Tyrians did migrate to the Western Continent, and in the year specified, no one would doubt *that* evidence ; well then, those documents of the olden time have been found, and readable only in the Tyrian language;—they are to be seen at this day, upon the walls and altars in Ancient America,—Architecture and Sculpture were the true Historians,—and Old Time,—the twin-born with Creation,—has been the faithful Keeper of the Archives, and which unfold undeniable Truths of Prophesied Religion!

And finally,—we brought forward for reflection and solemn consideration, five branches of a great and dormant Prophecy ;—yet each within itself a Prophecy,—and how truly they have been fulfilled, the previous arguments (we shall dare believe) and the historic facts have illustrated and established. If then these Tyrian Prophecies are admitted to be correctly applied,—and the proof of the last one, being identified as having been fulfilled in Ancient America,—then, as

a necessity, the conclusion is,—that the Seal of that Prophet is placed for ever upon the *truth* of this branch of the present History.

An additional claim we now with confidence advance, for receiving an acquiescence in the entire Work, and as a necessity, in this portion of it,—viz., That the first Prediction in the Bible concerning the Human Family, together with the Malediction of Noah upon a branch of it, *are both proved to have been fulfilled by the Tyrian and Israelitish identity in the Western Hemisphere, and their Conquerors being of the Spanish and Anglo-Saxon race;*—therefore, the last words of the Diluvian Patriarch sustain the present summary of our evidence. This interesting discovery will be enlarged upon in the following and concluding chapter, devoted to the refutation of atheistical denials of the Truth of Sacred Prophecy.

In the belief—from the "foregone conclusions"—that the first Epoch of the Western Hemisphere, identifying the Southern division of it as Tyrian-America,—will be received a verdict in the affirmative, we shall proceed with the other branches of our cause,—viz., Israel and Christianity,—with renewed energy, arising from the same firm conviction of their Truth. The commencement of the Annals of Ancient America will, consequently, be dated from the last siege of Canaan-Tyrus by Alexander of Macedon, 332 B. C.

CHAPTER THE LAST.

A REFUTATION OF ATHEISTICAL DENIAL OF THE TRUTH OF PROPHECY,

FOUNDED

UPON THE NATIONAL IDENTITIES

IN

THE WESTERN HEMISPHERE.

"*For had ye believed* MOSES, *ye would have believed Me, for he wrote of Me; but if ye believed not* HIS WRITINGS, *how shall ye believe* MY WORDS?"

CHRIST to the Pharisees.

THE Tyrian translation of the "Rosetta-Stones" of Ancient America, we maintain, has brought to light the fulfilment of another Prophecy from Holy-Writ, and which for centuries has been dormant from the want of a correct, or an apparent application; but, that Prophecy was uttered concerning the Tyrian Nation, and is now directly applicable to those "sojourners afar off." This discovery possesses a double power and testimony: viz.—

1st. It unfolds the *cause* why Tyrians should be on the Western Continent, by pointing at the terrible event, and its results leading to the *effect.*

2dly. While the Prophecy directs us to the fact of the Tyrian Migration ;—the discovery and identity of the Tyrians being on the Western Hemisphere establish the truth and fulfilment of the Prophecy ;—thus giving additional value to that portion of Scripture, which in the eyes of unbelievers has been looked upon with impious doubt or suspicion.

In a Work like the present, wherein an Original Theory, claims to be admitted into the Library of History,—and to be established there, upon the solid ground of argument and investigation only,—there is, therefore, no points of argument or objections that can consistently be passed by as unworthy of notice : and although under other circumstances, our early education, and mature belief would not permit even the mention of those sceptics, from whose lips in regard to this Prophecy objections will come,—yet in justice to our subject, and in duty and devotional gratitude to that Religion, through the merits of which we believe Salvation alone can be received,—we cannot retreat from the encounter even with the foes of Faith, but boldly meet them upon their own chosen field of atheism ;—for this discovery in Tyrian-America has forced them into a defile, from which,—like the army in the Caudian death-vale,—there is no escape from the guarded and surrounding passes !

Arguments to prove Scriptural truths, are not re-

quired for those who have placed their hope, as an anchor of Salvation, within the safe harbour of the Two Testaments:—but, even those believers will rest upon Ararat with confirmed security; and sceptics may be led (from finding no resting-place) to approach that Ark for safety, and to bring with them even the olive-leaf, when Time continues to give forth, even at this day,—renewed proofs that the visioned words of the Sacred Prophets, were originally from The Supreme GOD!

Such a Divine herald was MOSES; and next in dignity from the importance of his mission was ISAIAH. The millions of Christians now living, and the thousands of millions covered by the mantle of death, within the dark mansions of the grave, do, and have believed, that that inspired writer truly foretold to Ahaz, King of Judæa, that "God's sign" should be the *Miraculous Birth* from a *Virgin*-Mother of a REDEEMER—of CHRIST IMMANUEL. [*i. e.* God with us.]

That same Prophet foretold the Fall of Tyrus. JEREMIAH and EZEKIEL did the same. Their writings concerning that event respectively bear date 712—606—588 years B.C. They also foretold that Judæa should be captive to the Babylonian 70 years; which time, computed from the capture of Jerusalem and destruction of the first Temple, 588 B.C., to the period of building the *Second* Temple, 518 B.C., would exactly complete the fulfilment of the Prophecy: or if the time is computed from the captivity of the *King* of Judæa, 606 B.C., to the return of the Jewish people from Ba-

bylon, 536 B.C., then the 70 years are, also, exactly accomplished.

Tyrus, said ISAIAH, should be forgotten as a Nation for 70 years; which time, reckoned from the first year of the Siege by Nebuchadnezzar, 585 B.C., brings the period to 515 B.C., the year in which the Second Temple was *dedicated;* and at which the Tyrians assisting, they obtained again their National position: therefore, that Prophecy, and that concerning Judæa, were strictly fulfilled.

Now atheistical writers endeavour to maintain that MOSES, ISAIAH, DANIEL, JEREMIAH, EZEKIEL, and the long line of Prophets never existed, and that the entire Volume of the Bible was originally written by EZRA! the chief Priest and Lawgiver of the Jewish Nation, at the return from the captivity in Babylon, 536 B.C.; and that, as he wrote from 536 to 456 B. C., therefore in composing the Bible, *after the dates of the events specified*, he could, and did, so arrange the Prophecies, as *if* spoken by men who lived before the fulfilments, but, who in fact (they argue) never did exist; and that he wrote nothing for Prophecy, the accomplishment of which was to take place after his (Ezra's) own time, *and that no fulfilment of any Prophecy* AFTER HIS TIME *can be* HISTORICALLY *established,—the foretelling of which is anywhere found in the Old Testament!* That is the data upon which atheists and deists found their arguments against the Bible,—against the vital principle of its truth,—viz., the Prophecies.

We, therefore, propose to meet those arguments, and

refute the reckless denials, upon their own chosen ground,—giving them even the advantage of the latest date claimed by them,—viz., 456 B.C., the latest period in which Ezra wrote.

Before we refute their pseudo-reasoning upon the Prophecies, we will shew that Scriptural authority is *not* rejected by them; that it is distinctly allowed by them, although unconsciously. It must be apparent that they admit the authority of the Bible, and the existence of the Jews as a Nation (which they deny), for they accredit Ezra and his companions as writers and compilers of The Volume, "after their return as Captives from Babylon." Here then is a direct admission (though unwittingly) that the Jews were a Nation, and of sufficient importance to have been made captive by so powerful a Monarch as the King of Babylon; and that they returned at all, is only obtainable from the Bible, and they admit "their return;" therefore they admit the *record* of the Scripture!

Again:—they say with apparent triumph, in regard to the Bible being in the letters of Babylon, and not in the Jewish characters (and thence they deduce that the Jews were not a Nation),—viz., "As all these men (Ezra and his followers) had been captives in Babylon, and could no where else be taught to write, how could these Books (*i. e.* of the Bible) be COMPOSED in any other than the Chaldæan characters?" *i. e.* letters.

We grant that the Bible was TRANSLATED by Ezra, and his Scribes, into the Chaldee, which was the language of the learned among the Babylonians, and acquired by the Jews during their captivity; and is now

at this day, the language (*i. e.* letters) of our present Hebrew Bible;—but, 36 years before the Captivity, viz., 624 B.C., the Mosaical Books of the Laws, (*i. e.* the Pentateuch and others) were found in the Old Temple, and they were read by Shaphan to King Josiah, and of course in the original language of ISRAEL (*not Hebrew*), which we will prove in the next Volume to have been nearly identical with those of ancient Phœnicia and Egypt. Therefore, that the Book or Books were now written by Ezra in the Chaldee—*or right-angular letter*—is a conclusive proof *that it was a Translation*, and being so, as a necessity, it must have been from an *original* Book or Bible, and consequently, of *antecedent* date to the period of Ezra.

Even in the Apocryphal Book of Esdras (2d) (and quoted from as authority by atheists), and who is identical from date with Ezra,—there is a sentence proving the previous existence of the Bible, which he is about to rewrite, or translate.—Esdras (*i. e.* Ezra) says, in his address to The Deity,—

"But if I have found grace before thee, send the Holy-Ghost into me, *and I shall write all that hath been done in the World since the beginning* [*i. e.* the Creation] WHICH WERE WRITTEN IN THE LAW [*i. e.* Original Books of MOSES] that men may find thy path, and that they which will live in latter days, may live." [*i. e.* eternally.]

Now the capitalized line distinctly proves the existence of a previous Book of "the Law," and in the original language; and the preceding line defines that it

contained "all that had been done in the World" from the Creation; therefore, the Books of Moses (and others) as we read them at this day.

The first translation of the Bible was by Ezra, 536 B. C., from the original language of Israel, into the Chaldee characters; (*i. e.* incorrectly called *Hebrew* by us at this day)—the second translation was from the Chaldee into the Greek letters, in the reign of Ptolemy Philadelphus, 277 B.C., when 72 learned Jews (Chaldee and Greek Scholars) were employed upon the subject; consequently the Bible remained in the Chaldæan language untranslated for 259 years. In the period of THE SAVIOUR the Bible was read, not only in the Chaldee-Hebrew, but in the Greek language; and that being the prevailing tongue (as before stated) in Phœnicia, consequent upon the invasion by Alexander; as, also, at Jerusalem and in Egypt, the precepts of the Old Testament were, therefore, understood by the Jews and the Gentiles, who were thus prepared to receive a MESSIAH, through the intelligence derived only from the Sacred Prophets. CHRIST visited the coasts of Tyrus and Sidon, and was addressed by the Woman of Faith (without doubt) in the Greek language. [Mathew xv. 21—28.]

The *New Testament* was originally written in the Greek language,—for that was the language of the learned at the period of the Apostles,—and consequently the Gospel was quickly promulgated—both by writing and preaching—to the nations surrounding Jerusalem:—thus the invasion of Alexander,—by establishing in Syria, Palestine, and Egypt, one language,

(*i. e.* the Greek) became an instrument, (although from a pagan,) for the promulgation of the true Faith, —thence fulfilling that "from evil cometh good."

The latest date of Ezra is 456 B. C., and sceptics boldly assert "That no Prophecy *previously* announced [as to date] in the Bible, can be proved from *history* to have been fulfilled *after* that date!"

The first refutation (apart from THE REDEEMER'S prophesied birth) is from the Prophet DANIEL. From his vision he foretold that the fall of the Medes and Persians should be caused by a Grecian monarch (*i. e.* Alexander of Macedon), the former were portrayed as the horns of a Ram, and the latter as a brutal Goat. "And the Ram which thou sawest having two horns are the kings of Media and Persia,—and the rough goat is the king of Grecia." The *cause* for Alexander's invasion of his enemy's territory is then given: "Behold there shall stand up yet three kings in Persia, and the fourth [Darius] shall be far richer than they all, and by his strength, through his riches, *he shall stir up all against the realm of Greece.*"

The Prophecy then actually foretells what shall happen upon the death of Alexander, whereby his identity as the "king of Grecia" is absolute,—viz.,

"His (king of Grecia) kingdom shall be broken, and *shall be divided* towards the four winds of Heaven, and *not to his posterity*, nor according to his dominion (Macedonia) which he ruled; for his kingdom shall be plucked up, even for others besides those [*i. e.* his posterity]. Now that (Alexander's dominion) being broken, whereas *four* stood up for it,—*four kingdoms*

shall stand up out of the nation—and in the latter time of their kingdom, when the transgressions are come to the full, a king of fierce countenance, and understanding dark sentences shall stand up."

Now every classic reader knows that Alexander conquered Darius, monarch of the Medes and Persians, and that upon the death of the Macedonian, that his kingdom was "*divided*," and that it did not descend "*to his posterity*," that "*four kingdoms* did *stand up out of the nation*"—[*i. e.* of Macedonia]—viz., Asia was taken by Antigonus as his share ;—Seleucus had Babylon and the surrounding provinces, Lysimachus the cities of the Hellespont, and Ptolemeus possessed Egypt—thus were the four new kings created,—Macedonia the original "nation," was given to Cassander. Here then is the direct fulfilment of Prophecy, and upon the authority of acknowledged History, which is the authority desired by sceptics. Now for the data. —DANIEL prophesied 553 years B. C., Ezra translated the Bible from the original tongue [536 B. C.], therefore ninety-seven years after DANIEL; but, following out the atheistical assertion,—viz.,—no fulfilment is proved from History (not Scriptural) after Ezra,—here then is a conclusive refutation, for Alexander died, and his kingdom was divided in 323 B. C., *consequently* 213 *years* AFTER *the translation of the Bible by Ezra;* and the historic facts are firmly established upon the time-honoured authority of Arrian, Diodorus Siculus, Plutarch, and Josephus.

EZEKIEL'S Prophecy of the first fall, and of the general fate of Tyrus, was in the year 588 B. C., three

years before the commencement of the Babylonian siege. In that Prophecy he says,

"Therefore thus saith the LORD GOD: Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus and break down her towers. I will also scrape her dust from her, and I will make her like the top of a rock. *It shall be a place for the spreading of Nets in the midst of the sea.*" * * * * * "I will make thee *like the top of a rock,—thou shalt be a place to spread Nets upon*, for I the LORD have spoken it, saith the LORD GOD."

What Tyrus was finally to become is twice uttered by EZEKIEL, as shewn by the above italicised quotations. Ezra's latest date is 456 B. C., but what is Tyrus at the present day—*twenty-three Centuries after* Ezra? Why it is the living witness of the actual and identical fulfilment of the Prophecy!—for every Traveller from the Mediterranean testifies to the fact, that upon the *top of the rocks* of the site of ancient Tyrus, are daily seen, spread out and drying in the sunlight, *some fifty or sixty Nets*, belonging to about the same number of fishermen, who reside in the vicinity! It is scarcely necessary to add, that those poor fishers of the sea have not in any manner been in collusion to establish the Sacred writings; but in all probability from their being uneducated Mahomedans, (yet believers in the Koran) are in total ignorance of the Bible, or the principles of Prophecy.

The foregone forms a refutation, no matter how late

sceptics would date the writing, or the compilation of the Bible, for the fulfilment has been seen for ages, and is still visible upon the rocks of Tyrus. Why should we wonder then that another proof of the truth of Sacred Prophecy should only have been discovered in our own day, and upon the Western Continent? But mankind may well wonder, and they will so continue through all posterity, at the mysterious and inscrutable ways of The Almighty,—in the contemplation (we dare not say contrast) of whose ever-fruitful Power, the high soaring mind of man seem not only uncultured, but inarable!

> The grand, yet silent majesty of GOD,—
> His vivid, brilliant, and rapid Mind,—
> Are figured in the lightning's piercing flash,—
> When darting through the world's chaotic night,
> It penetrates and illumines all time and space!
> But mind of Man,—is like to the sequent thunder,
> Loud reverberating from cloud to cloud,
> Harmless, yet noisy; so from clime to clime
> He sends his loud sounding mandates,—no thought
> Giving, that his power ne'er had been, had not
> MANITOU'S eye-flash first oped the Time-cloud!
> Thus merely following as *effect*,—direction
> From a *Cause*,—of a Creation,—which he
> Can neither—(with all his loud thunder-talk)—
> Increase or diminish,—tarnish or illumine! *

The discovery and identity of the *Tyrian* Ruins in Ancient America must give a complete annihilation to the impious argument of the atheists, for ISAIAH wrote 256 years *before* Ezra, 380 before the Tyrian Siege by Alexander, and 712 before CHRIST. The first part of the newly-applied Prophecy was accomplished at the Macedonian massacre, and the rescuing of the "rem-

* MS. Tragedy "Tecumseh."

nant" by the Sidonians,—this was in 332 B. C., consequently 204 *years after the Biblical translation by Ezra* :—while the last line of that Prophecy,—viz.,

" Her own feet shall carry her afar off to sojourn." although accomplished in the same year, has only been discovered (from the Ruins of Ancient America) to have been fulfilled, together with the " local habitation," at this present time,—*and therefore* 2298 *years after* EZRA,—and 2554 years from its original promulgation by ISAIAH ! And the reader should remember this important fact,—viz., that the discovery of the Ruins has been *since* the atheistical writings of the sceptics,—their names we will not offend the eye with ! If a man would crush a serpent, he should not elevate it to an idol, but place his heel upon its head, that it may be trodden under foot, and so forgotten ! Bring forward the *venom* of the serpent, if you will, and analyze it,—that you may avoid its corrupting qualities,—but give no *name* to the serpent-sceptic itself,—lest that *that* fame might have been the sole object of his ambition, and by granting his wish, it would have the evil tendency of inciting others to imitation. Many a public villain has become so, merely from the desire of acquiring the notoriety of a preceding one, whose name could only be equalled, by the imitation, or excelling of those crimes leading to the creation of the name. It is the same in the path of virtuous Patriotism. To acquire the name of an Alfred or a Washington, we must imitate the deeds, or the quality of the deeds, that made them so justly renowned,—*the Name of the Hero is the attraction*,—and therefore, in all records of

crime, the names of the criminals, should not be held up to public gaze and wonder: for the desire of *evil notoriety*, forms no small minority in the human family. But in justice to fallen Nature, it would not be difficult to prove that all atheistical writers have been victims of insanity or intemperance,—the latter vice often producing the former calamity;—and there is nothing more astounding in hearing an unconfined Maniac deny the existence of a GOD,—than that one asylumned should assume that *he* is THE ALMIGHTY! or that one should deny that CHRIST in his Divine Character was upon earth, than that another should really believe that *he* is the SAVIOUR!* But the misfortune has

* The first extraordinary case actually exists at the Hanwell Lunatic Asylum (England), now under the direction of the great philanthropist, Dr. JOHN CONOLLY (the governor of the noble institution), whose name will descend to posterity as one of the brightest ornaments to human nature; and in the enjoyment of whose personal friendship, the present writer has felt for years one of the highest compliments to his existence.

—The Maniac having somewhat recovered, was asked on a Sunday if he would attend Chapel:—assuming a look of earthly pride, he answered,—"To whom shall I pray?—I cannot offer prayers to *myself!*"

The other case, of a Maniac supposing himself to be THE SAVIOUR, occurred at Venice, in 1805: and to such an extent did his madness inthrall him, that he made himself a "crown of thorns," which he usually wore, and at last he actually attempted suicide by the means of *Crucifixion!* He succeeded in driving nails through his feet and right hand, and thus transfixed himself to a wooden *Cross*, and having wounded himself in the side, in imitation of the spear-wound of THE SAVIOUR, he succeeded in throwing the Cross out of a window; and it being secured with ropes, he thus exposed himself to the terrified Venetians! *Atheists and Deists are but Maniacs, whose minds are directly inverted to those believing themselves to be* THE ALMIGHTY *or* THE SAVIOUR.—G. J.

been, and is, that their *printed works* may be read by persons of weak intellects, and so lead them into the paths of darkness and confusion.

The Aborigines of North America cannot be made to comprehend that an atheist really does exist, although they have been so informed; it being so at variance with their own confirmed and Religious conviction. In illustration of this belief and veneration, we may be excused from quoting from our own unpublished Work upon Tecumseh,—the great Chieftain of the Northern Aborigines. It is part of Tecumseh's speech upon reviewing the Decalogue, and the necessity of our Laws, and is addressed to an Anglo-Saxon.

* * * *

Yet for all thy laws, and large solemn books,
Ye have among ye those who disbelieve
The bright existence of a God Supreme!
Yet they can scent the flower, or view a falling Star!
Throughout all the Indian Tribes,—or race,
There is not one such wretch, fool, or madman!
Deny a GOD!—MANITOU!—in mercy
Place Thou th' unbeliever where he may gaze
In awe-struck wonder at *Niagára!*—
The living principle of th' Universe!
Ope Thou his deaf ears to that mighty voice,
Which doth silence e'en the loud thunder-storm,—
Whose presence there is not known, save its fire!
Strike Thou conviction to his dying heart;*
And as he gazes upon the Rainbows
Circling the mist-column of those waters,—
Let him feel that they are the living types
Of that mighty Arch, which Thine Eye of love
Hath look'd upon; and which, as Covenant
Of Thy parental care, will e'en survive
The Earth-destroying tempest of the World!

ISAIAH seems to have alluded (inferentially at least) to the Western Hemisphere in his Tyrian Prophecy,—he writes :

" Her own feet shall carry her afar off to sojourn !" —the place or land, therefore, is not named by the Prophet,—or its locality defined by any relative name of any land then known,—yet it was to be " afar off," and to be reached by the means of Navigation, for the remnant were to " cry aloud from the *Sea*," in thanksgiving for their escape from the National massacre. Throughout the Scripture, names of localities are almost invariably defined ; and in this very prophecy by ISAIAH,—he says — " The burden of *Tyre*,"— " Howl, ye ships of *Tarshish*," " the land of *Chittim*," " the merchants of *Sidon*," " the seed of *Sihor*," " concerning *Egypt*," " the land of the *Chaldeans*," " the *Assyrian* founded it," &c.—but where the " sojourners" were to go is not specified, and for this apparent reason, —viz., that the " afar off" Continent had no " local habitation *or a name*," among the then existing nations of the Earth, whereby it could be designated ; and when to this is joined the fact, that the " remnant" of the Tyrians are only found on that great Continent,—and that wherever they went " afar off" it should be by Nautical means ;—these, we submit, form a conclusive proof that what is now termed America, but then nameless, was contemplated by the Prophet in his great prediction ;—for we think that we are justified in the propositional belief, that when the pre-ordinance of THE ALMIGHTY was manifested to the Prophet,—

the sacred prescience then obtained, conveyed the intelligence of the equi-hemispherical character of the Earth!

Sceptics may say,—"There is the Prophecy of NOAH!—is that sustained by these newly-discovered of ISAIAH'S, and by this present History?"—we answer distinctly in the affirmative,—and further, that the identity of Tyrians and Hebrews on the Western Continent, together with their Conquerors, completely establish the fulfilment of both the first Prophecy and the Malediction!

After the insult to his person by his youngest Son, the Patriarch uttered the Curse upon his youngest *grandson*—Canaan, as enlarged upon in the commencement of the Second Book of this Volume. The last recorded words of Noah are as follows: viz.—

"Cursed be *Canaan!* a servant of servants shall he be unto his *brethren.* Blessed be the Lord *God* of *Shem,* and Canaan shall be *his* servant. God shall enlarge *Japheth,* [the eldest] and he shall *dwell in the tents* of Shem; and Canaan shall be *his* [Japheth's] servant."—We offer the following brief analysis: viz.—

1st. *Canaan shall be the servant of Shem;*—proof of fulfilment as follows,—viz., Canaan's ten younger sons were the founders of the great family of the Canaanites,—these were subdued, slain or made captives by MOSES and JOSHUA, of the House of Israel, descended from Shem.

2d. *Canaan shall be a servant to his own Brethren:*

—proof of fulfilment,—viz., The eldest Brother of Canaan was Cush, the founder of the Assyrian, Babylonian, and Persian Kingdoms,—these conquered and enslaved, or made vassal all the Nations of Phœnicia, —these latter countries were descended from Canaan.

3d. GOD *should enlarge Japheth;*—proof of fulfilment,—viz., Japheth is regarded as the founder of Europe,—branches of that family now overspread not only Europe, but Asia, Africa, and the Continent of America,—every part of the *Christianized* world is occupied by the descendants of Noah's eldest Son!

4th. *Japheth shall dwell in the tents of Shem:*—proofs of fulfilment,—viz., the great family of Israel descended from Shem. When the Judæan branch was made captive by the Babylonian, the Jews *returned* to Jerusalem after 70 years, according to ISAIAH'S prophecy; therefore, they may be regarded as only being *absent* from their Country. When again stationary, and in their "tents" they were subdued by the Romans in Judæa, who actually "dwelt in their tents" or habitations; and even upon the site of the Jewish Temple, in the following century, Hadrian built one to Jupiter. The Romans were descended from Japheth.

At the Revolt of the Ten Tribes under Jeroboam, that great branch of Israel retired to Samaria. They were finally captured by the Assyrians and taken into Media and Assyria. A small portion, however, were suffered to remain at Samaria. Eventually a great majority of the Ten Tribes reached the Northern por-

tion of the Western Hemisphere. The "tents" or dwelling-places of these Israelites were, and are, at this day occupied by the Anglo-Saxon and Norman races, and these are of the family of Japheth.

5th and lastly. *Canaan shall also be the Servant of Japheth:*—proofs of fulfilment,—viz., Canaan's eldest Son was Sidon, who founded the kingdom of that name; from Sidon descended Tyrus;—both were subdued, destroyed, or enslaved by the Macedonians, who were of the Japheth family.

From Canaan (through the branches of Sidon and Tyrus) sprung Carthage. This nation was compelled to be the enslaved "Servant" of Rome,—who, like the Conqueror of Tyrus, was descended from Noah's first-born.

From Canaan (Tyrus and Sidon) descended the Guanches of the Fortunate Isles,—these were conquered by the Sons of Spain, also of the European or Japheth family.

From the Canaan Fugitives of Tyrus was founded the Tyrian family in Ancient America,—these were also massacred and enslaved by the Spaniard,—the descendant from Japheth! Thus on the Western Hemisphere, by the Cortezian and Anglo-Saxon Conquests, was accomplished the finality of NOAH'S Prophecy and Malediction upon the last of the house of Canaan!

The most discordant mind must perceive, even in this brief review of Noah's Prophecy, the most perfect harmony of Truth founded upon History;—and what is the Bible if it will not bear this test? It consequently demands the investigation of direct historic facts, and

thence becomes the diapason of harmonious Truth,—the Messiah of Language,—truly "The Sent of God" for man's instruction here,—and his only hope of a beatific blessing hereafter!

> Man thinks not, that when his Soul shall from hence,
> It will speed a Spirit from star to star:—
> World after world,—each deified,—shall receive it,—
> Thence bounding,—from our earthly sin redeem'd,—
> And sanctified through each celestial sphere,—
> And gloried by the Creator's diadem,—
> 'Twill be enthronëd in the breast of GOD!—
> There to remain, pure, brilliant, and immortal!*

While the collective contents of this chapter will confirm the true belief in the Christian's mind, sincerely do we hope that those who may have entertained wavering doubts, will cast them from their stranded hearts; and in future let those citadels of nature become the confiding homes of refuge amid all the storms of earthly life; may they feel in sorrow or misfortune, that the Two Testaments,—like the Saviour of Life, will pass over the wild waves of apparent despair, and that the ocean of thought will be tranquil!—but to the sceptic,—the God-denying atheist, and the labyrinth-lost materialist,—we have presented the full language of irrefragable argument,—have encountered them with uncompromising resolution, and upon the Ezraic ground of their own selection; and from which they cannot retreat,—they must there remain confounded and defeated; and to the following undeniable, unanswerable conclusion they must be dumb,—or if they speak, be it in humility and repentance: viz.—

* MS. Tragedy of "Tecumseh."

No sophistry or empty volubility, adorned with all the inthralling powers of language or eloquence, can controvert, or overthrow, established and *historic facts;* they are the essentials to the proofs, and are the only, and the conclusive proofs themselves, that Prophecies have been fulfilled : when, therefore, incontrovertible truths are brought from the archives of acknowledged History,—and they substantiate—and undeniably,—the actual accomplishment of Prophecies,—then those inspired Visions of an unapproached future, upon being so proven to have become the now stern realities of the past, or of the present,—they must,—they can be only viewed and received, as the Divine pre-ordinances of ALMIGHTY GOD,—promulgated to a wondering world, from the hallowed lips of His chosen Prophets and Mediators!—Such sacred messengers to Mankind, were Moses, Isaiah, Ezekiel, and Daniel ;—and the last Prophet upon Earth,—fulfilling by His presence the Truth of Holy-Writ—was The Son of God,—The Messiah—

THE OMNIPOTENT REDEEMER OF THE UNIVERSE!

END OF VOLUME I.,

OR

THE TYRIAN ÆRA.

INDEX

TO

THE TYRIAN ÆRA

OF

ANCIENT AMERICA.

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